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# THE MISSIONARY HERALD

JULY, 1879

VOLUME LXXV

NUMBER 7



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THE  
MISSIONARY HERALD.

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AN unusual amount of space in the present number is given to communications from the missions. These communications cover the annual reports from the Central Turkey and the Mahratta missions. The letters of Mr. Parmelee, concerning the burial of the Greek bishop of Trebizond, and of Mr. Atkinson, as to the character of native converts in Japan, are of special interest. Missionaries and their friends in this land will find matter for thought in the article on Special Donations. A double number is given in the Young People's department, with abundant illustrations of scenes in Africa.

NUMEROUS requests have been received that the Young People's portion of the *Herald* be issued separately, for distribution in Sabbath-schools and elsewhere. The eight pages of this number will be so issued, and may be obtained at the publishing office at the rate of \$2.00 per hundred. Should it appear from the call for this special issue that there is a wide spread desire for a Young People's Missionary Quarterly, to be made up from the *Herald*, such a publication may be commenced with the coming year.

MR. COMBER, of the English Baptist Mission on the Congo, asserts that the climate in that section is salubrious, there being no sign of sickness in their mission at San Salvador. He says that the weather in England during March and April last was far more trying than that he experienced in Congo land. Mr. Comber also speaks of the natives as intelligent and kindly disposed, and not given to superstition.

ON the 23d of March last, Mr. Davison, of the American Methodist Mission in Japan, received forty-four persons into a church organized at Kago-shima, on the island Kiushiu.

REV. DR. FARNSWORTH, of Cesarea, in concluding a detailed and encouraging account of a twenty days' tour among the out-stations of his field, says: "The kingdom is coming; wait patiently; pray earnestly; watch continually; forward the supplies!"

THE General Assembly of the Presbyterian Church, at its recent session at Saratoga, honored itself as well as one of its best sons by choosing Rev. Henry H. Jessup, D. D., the Syrian missionary, as its moderator. The papers are referring to this action as a compliment to missions. What is of far more account than any supposed commendation of this sort is the statement that this session of the General Assembly was particularly distinguished by a missionary spirit. A single fact may serve as an index of this spirit. In view of the debt, amounting to \$62,538, resting upon the Board of Foreign Missions, it was proposed that a large legacy, soon to be available, should be used in canceling the debt. Instead of so doing, the Assembly assigned to the various Synods the amount they should each pay for the liquidation of the indebtedness, and voted that the legacy should be used solely for the extension of the work in the foreign field.

WE are glad to welcome among our exchanges *The Missionary Tidings*, a new monthly magazine, devoted to the interests of the missionary work of the Methodist Episcopal Church. It is issued by private enterprise, with Rev. A. C. Rose as editor, at 805 Broadway, New York. We wish it much success in its announced purpose "to infuse a more intense and intelligent missionary zeal" into that great branch of Christ's church with which it is connected.

MR. STANLEY'S arrival at Zanzibar has been announced. He has gone there as an adviser of the Belgian exploring expedition, but whether he is to accompany that expedition to the interior no one seems to know.

THE receipts of the Board during the month of May were \$21,578.27, of which \$19,881.44 were from donations, and \$1,696.83 from legacies. This is a decrease in the amount received of \$5,057.86 as compared with the corresponding month last year. For the first nine months of this year the donations equal within about \$500 those of the same period a year ago, but the legacies have fallen off \$28,720.47.

AT the annual meetings held during the past few weeks by several of the State Associations of Congregational churches, the representatives of the American Board have received a cordial welcome. Dr. Bush was in attendance at the Ohio meeting in Cincinnati. Rev. Mr. Humphrey has been present at the Indiana, Michigan, Illinois, Iowa, and Kansas meetings. The editor of the *Herald* addressed the brethren of Rhode Island at Providence. Rev. George F. Herrick, of the Western Turkey mission, represented our work in the Ottoman Empire at the Vermont Convention in Burlington. The Home Secretary was not only able to meet the Associations of Michigan, Illinois, and Iowa, but also to spend a Sabbath with our faithful missionary laborers among the Dakotas at Santee Agency, Nebraska. Some further account of this visit will be given in the next number of the *Herald*.



DR. ROBERT MOFFAT, than whom no one is better informed on whatever concerns that part of the world, says that "mission work all over South Africa has been thrown back fifty years by the present war with the Zulus."

RECENT papers from Southern India indicate that the famine has by no means ceased. Food is scarce and prices are high, particularly in Eastern Deccan. In view of continued distress the government has issued a call for the establishment of relief-works, and has invited Messrs. Fairbanks and Ballantine to take part in a famine-commission.

FOLLOWING the New York anniversaries, at which a meeting in behalf of the American Board was addressed by Hon. Wm. E. Dodge, Rev. G. F. Herrick, and President Hopkins, came the single day of Congregational anniversaries in Boston. The closing hour of this day was assigned to the Board, and brief and effective addresses were made by the Foreign Secretary, Rev. Messrs. Adams, of Austria, and Herrick, of Turkey, and by Rev. Dr. Duryea, of Boston.

THE May anniversaries of London, full reports of which are now coming to hand, indicate no diminution but rather an increase of interest on the part of British Christians in the benevolent operations of the day. In view of the extraordinary business depression prevailing throughout Great Britain during the past year, a decrease in the receipts of missionary societies might have been anticipated. We have, therefore, been greatly gratified in looking over the financial reports just received, and comparing them with the tables of ten years ago, to find that there has been no falling off because of recent financial troubles. The receipts of the prominent societies reported in 1879 and in 1869 are as follows: —

	1879.	1869.
London Missionary Society . . . . .	\$505,500	\$506,845
Church Missionary Society . . . . .	936,175	775,970
Society for Propagation of the Gospel . . . . .	726,180	532,170
Baptist Missionary Society . . . . .	230,460	152,830
Wesleyan Missionary Society (Home and Foreign)	666,665	730,355
London Religious Tract Society . . . . .	745,625	595,850
British and Foreign Bible Society . . . . .	1,069,000	939,760
	<hr/>	<hr/>
	\$4,879,605	\$4,233,780

These seven societies, therefore, show an increase in their receipts of \$674,825, as compared with the period of prosperity ten years ago.

HOW MISSIONS PROMOTE COMMERCE. — A few years ago no artificial light was used in Syria save that afforded by the little wick floating in a cup of olive oil. The people then seemed to have little need for lamps, but now that schools have been multiplied, and the people have learned to read, they desire to use their evenings for study. The result has been, according to Dr. H. H. Jessup, that there has been a great demand for oil for illuminating purposes, so that there is not a village or nook about Mt. Lebanon in which empty boxes, marked "astral oil," may not be seen. The first shipment of American oil to Syria was made by a Boston merchant in 1866, and last year the imports at Beirut alone amounted to 1,500,000 gallons. In more senses than one is America giving light to Syria.

## WHAT THE MISSIONARIES THINK OF RELIEF FROM RETRENCHMENT.

MANY of our readers received in March last a circular having the title, "What Missionaries think of Retrenchment." It is but right that those who entered into the anxieties and trials of the missionaries at that time should be permitted to enter into their joy now that relief is afforded. In April last the Prudential Committee felt warranted, in view of anticipated receipts, in reversing their previous action by which the appropriations were reduced about \$50,000 below the estimates forwarded, thus granting to the various missions the sums originally asked for for the year. The foreign secretary was authorized to telegraph the principal missionary stations of the Board the words, "Relief. Estimates restored." Responses have already reached us from all except the most distant missions, and the following extracts from such letters as have come to hand, show the spirit in which the tidings were received.

Rev. T. C. Trowbridge, of Aintab, writes: "There is great rejoicing over a telegram saying that you have restored the appropriations to the figures of the estimates. A good many hats went into the air, and those who had not forgotten their Latin shouted 'Laus Deo.' The contributions of the churches in this mission will be over \$1,500 this year in advance of those of last year. We shall not go back on self-support."

Rev. J. E. Scott, of Van, writes: Our voices are as one in the praises of our God, in whose hands are the treasures of the earth, and whose time is so often the time of our extremity. Your state is not that of many who fall heir to a treasure — at a loss to know what to do with it — burdened with the bounty. You fortunately have a thousand streams through which to make glad the waste places of the kingdom of our God."

Rev. M. P. Parmelee, M. D., of Trebizond, writes: "By the last post from Constantinople we received the announcement of your telegram saying that our estimates are restored. This news is almost too good to believe. It would seem that something like a miracle must have occurred. But as miracles are not only possible, but do actually occur, even in these days, so it must be there has been a miraculous spiritual awakening which has not only reached the heart but has gone down to the very bottom of numerous purses, and is starting out a tidal wave of energy, and enlightenment, and joy, that will pour over the whole earth. We shall wait with eagerness to hear more of this blessed miracle, and work with tenfold more zeal, encouraged with the thought that we are supported by the prayers and substantial contributions of the churches at home."

Rev. George D. Marsh, of Phillipopolis, says: "We have felt free to plan a little more hopefully for the future, yet we trust and pray that the great blessing may not be a great harm. I hope that the style of our life and work may not change much, but that the work may be enlarged a little in our present fields, and especially that it may be carried into new and dark regions."

Rev. C. C. Tracy, of Marsovan, in inclosing a thank-offering, says:

“Thanks and praise to God for the munificent legacy which has fallen to the American Board. Nevertheless, with the joy, I, for one, feel that there is cause for alarm. I fear that in view of this unexampled replenishing of the treasury, large numbers who do not think very far will slacken their efforts, and that the Board may, hereafter, be confronted with worse deficits than ever before. I therefore hasten my little contribution, begging all to do likewise, lest our joy be turned into mourning not many months hence. Be it known to all that we could use half a million dollars in Asia Minor alone in the interest of evangelism and Christian education, and then even fall short of what ought to be done at once.”

Rev. Edward S. Hume, of Bombay, speaks of the wonderful increase of courage in the Mahratta mission since tidings of the legacy arrived: “Surely the Lord is better to us than our fears, and we cannot but be ashamed of our want of faith. Last evening we held a praise meeting, and I need not assure you that there has been great rejoicing among us all.”

DeWitt C. Jenks, of Kobe, Japan, writes: “The telegram, ‘Two houses,’ which I acknowledged in my last letter, encouraged us not a little, but this last, ‘Estimates restored,’ fills our cup to overflowing. We heartily praise God that he has enabled you to send, and us to receive, such a despatch: that the lightning, blazing through the dark clouds of retrenchment, should bring us so pleasant a message. If we knew that you could send a like despatch to every mission, our joy would be wider still.”

One of our missionaries, Miss Mary H. Porter, now on her way, after a season of rest, to resume her labors in North China, writes as follows: “What a glad year this will be to the missions! I never shed tears over the ‘retrenchments,’ perplexing as they sometimes were, but I have fairly cried for joy over the prospect of seeing the beloved work advance, without being hampered at every step by petty economies which cut off the very *right hand* of our work — the native agencies. The missionaries can have suitable houses now at Kalgan and Pao-ting-fu! The years of waiting have done us good, have been part of God’s plan, and the lifting of some of the burdens will help us, too, and make us work with greater confidence. You don’t know how we have needed better accommodations for our school, but each year there have been such pressing claims from one or another station that we never even *presented* ours. We patched up forlorn and broken walls, and tried by whitewash to make ourselves look tidy and comfortable when we were neither. Even these comparatively inexpensive repairs have been made more often than otherwise with money received from other sources than the treasury of the Board. Dr. Williams, Mr. Hunt, and Mr. Holcombe, each helped us at different times. What a thanksgiving we ought to send up when you tell us to provide, ‘whatever is necessary to render the premises suitable and comfortable.’ We will try with conscientious economy, as stewards of the Lord, to use no more money than we really need, but our family shall have at last a wholesome, healthful home!”

Who will not joy in the joy of these faithful laborers, as shown in these responses to tidings that so vitally affect their work? The spirit they manifest gives assurance to those who are watching them from this land, that no heads are turned by the great gift vouchsafed to the Board, but that with

utmost prudence and wise economy, and yet with sanctified zeal and enthusiasm, our missionary brethren are prepared to broaden and deepen the various channels by which the knowledge of the grace of God may be given to the nations.

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### A WORD AS TO SPECIAL DONATIONS.

THE appropriations made by the Board for its current work in any given mission field, are based on the estimates sent on by the mission. These estimates express the judgment of the members of the mission as a whole as to what is really needed for the best interests of the work in their charge. The appropriations made by the Board express the judgment of the Prudential Committee as to the amount that can be granted in each case. Individual missionaries may differ in their judgment from the mission, and be tempted to make special requests in order to realize their views. One who holds a ready pen, and can make a forcible representation of his special needs, can excite sympathy and secure gifts from friends at home, but often at the expense of the regular work which all approve, and sometimes at the cost of harmony and good feeling in the mission. These representations may be true enough, and the needs are by no means fanciful, but the simple fact that they are not included in the estimates of the mission, shows that in the general judgment they are not of such relative importance as to call for a special appeal. The friends at home expect their donations to be acknowledged in the *Missionary Herald* as for the work of the Board, though the objects for which they were given have never been approved by those in the field best acquainted with the facts in the case, or by the Prudential Committee. However well intended may be the request of an individual missionary, it is not wise to accept it against the collective judgment of others equally interested in the good cause.

All moneys received by the Treasurer of the Board, and acknowledged by him in the *Herald*, are required to be accounted for and paid out by him only on the vote of the Prudential Committee. To receive the special donation and acknowledge it as any other, and to authorize the Treasurer to pay it over, is to surrender all supervision and to set aside the judgment of an entire mission for the opinion of an individual member, possibly one of the youngest and most inexperienced.

If the donation is designated as "for Japan," or for the work "in charge of" some missionary, as "Dr. Blodget" or "Mrs. Capron," and is intended to be applied to meet the current appropriations of the Board for the use of such mission, or missionary, no objection could be made. The acknowledgment in the *Missionary Herald* of a gift thus designated, is a pleasant reminder to friends abroad of the personal interest of the donor; but when the donation is intended to cover the expenses of some object *not embraced in the regular appropriations*, in response to some special request, and is deducted from what would otherwise be given to the treasury of the Board, the case is very different.

The aid of missionaries in awakening and sustaining an interest among

their friends and in the churches at home, is of the utmost consequence, and is duly appreciated. Let it be directed toward securing means for sustaining and enlarging the work as a whole, for such objects as all commend, like the support of native preachers or schools, and not for special and possibly doubtful objects. If personal friends desire to show their interest in particular missionaries over and above their regular contributions, let them send their gifts through the treasury as a private contribution, and not expect acknowledgment in the *Herald*. Such gifts will ever be most gratefully received, and will help to promote Christian sympathy and regard between friends at home and missionaries abroad; but let not the missionaries regard funds acknowledged in the *Herald*, and designated as for the work in their charge as so much extra to their regular supplies from the Board.

The above statement has seemed to be necessary in view of frequent misapprehensions.

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## INDIAN EDUCATION NOT AN EXPERIMENT.

BY REV. A. L. RIGGS, SANTEE AGENCY, NEBRASKA.

PUBLIC attention has been extensively called to the "experiment" now being made at Hampton, Va., in which some sixty-seven Indian youth have been gathered at school. These Indians are from six different nations, but more than half of them are Sioux, or Dakotas, from tribes living along the Missouri River. Much praise is due and much has been given to Captain Pratt and General Armstrong for their enthusiastic efforts in this matter. Indeed their effort has been deemed worthy of honorable mention by the President of the United States in his annual message, as "an interesting experiment." As such it has been heralded over the country.

Now so far as praise is given to the worthy workers in this most laudable enterprise, we would detract nothing from it. We would the rather add our tribute. But when by implication, if not by direct assertion, the case is presented as though the question of the practicability of educating the Indian was at stake, and was now for the first time being fairly tested, then we must dissent. It is doubtless proper enough to call it an "experiment" as to whether Indian youth can be successfully educated at Hampton, and it is an experiment which will remain unsolved for several years to come. But the general question of the possibility of educating Indians is not in any sense an experiment. *It is already an established success.* In proof of this assertion we will not now speak of the large number of individual Indians, who from time to time and in various parts of the country have gained a good standing as educated and cultivated men. Nor will we call attention to certain tribes of the Indian territory. But we call attention to a portion of the same nation from which the larger part of these Hampton students come, and point to them as proof that Indian education is already an established fact. We present the case of the eastern Sioux, or Dakotas, who were formerly in Minnesota.

It is forty-five years since Christian missions first brought the "book" to this people. For a quarter of a century Christianity and education made

very slow advances among them. Here and there only did they take root. But sixteen years ago, after the Minnesota Sioux war, the barriers were all broken down, and both the religion and the learning of the white man were eagerly welcomed. So recently were these Indians savages, of the same stock as "Sitting Bull" and "Spotted Tail," but now they are citizens of civilized communities. Education and Christianity have leavened these communities, and they are radically and totally changed. And this fact, that the mass of the people are so thoroughly affected by it, is the very best proof of the reality and value of this education.

In this part of the Sioux nation of which we now speak, there is hardly a family that has not a *book* in it. Usually you will find a Bible and Hymn Book, and very frequently also Bunyan's "Pilgrim's Progress," and a copy of one of their monthly newspapers. The *pen* is there also. They have become great letter-writers. It is safe to say that two thirds of those between the ages of ten and forty can read and write. To be sure this is in their own language, and consequently many say it is of no value. But that cannot be of small value which affects the life of a whole community, and has been one of the chief factors in changing them from savages to a civilized people. It could not be expected that they should have attained a very high degree of civilization within half the life of a single generation. Nevertheless they have the spirit of civilization as contrasted with the spirit of savagery. And education is constantly developing in them the higher wants, habits, ambitions, and order of the civilized state. Their education is not by any means restricted to this lower level. A goodly number out of the mass have gained a fair, common-school education. Besides reading and writing, they have a fair knowledge of figures and geography, together with some knowledge of the English language, of American civil institutions, and of the duties of citizens. A smaller number have gone further: have studied geometry, algebra, and book-keeping, and can speak and write in the English language.

Education with them is to a good degree self-propagating. A large and increasing proportion of the teachers who have taught the nation are from the native scholars themselves. And their churches are ministered to by native preachers, who have not only delivered religious exhortations, but have done much to develop the intellectual life of the people. Though they have no college diplomas, nor doctorates of divinity, yet they are not uneducated men. It is said that to know three books well, the Bible, Pilgrim's Progress, and Shakespeare, is a liberal education. They have and know two of the three. In all this work the missions of the American Board have been the energizing power that has originated, guided, and developed it to its present success. As the government persists in working at Indian education wrong end foremost, its efforts are but a small factor in the case.

As the fitting complement of its educational efforts in organizing primary, boarding, and industrial schools, the American Board has established a Normal Training School at Santee Agency, in the northeastern corner of Nebraska. It is located, as it were, on the handle of the fan of the radiating lines of travel which reach to every part of the great Sioux country.

Here are buildings which have cost \$12,000, a corps of six teachers, and an attendance of from fifty to eighty scholars ; the whole number attending during last year being one hundred and five. Moreover, as a sort of post-graduate or supplementary course, the most promising of their advanced scholars are sent away, for a year or two, to English schools. Thus they have been sent, from time to time, to the preparatory departments of Beloit, Iowa, and Ripon colleges, and to Rockford and Western female seminaries. But all the while they continue under the guidance of the instructors who have sent them there.

Much more might be said, but this is enough to show that education is already an established fact among a large portion of the Sioux nation. And if the heaven is allowed to work it can soon affect the whole nation in like manner. By the means used a much larger number have already been reached than can be reached by deporting them to Hampton or anywhere else. Popular education is, of course, impracticable by the latter means. Nor has the higher education of those who are to be the teachers of the people been neglected. Therefore while all should rejoice at every new effort to educate our Indian wards, the patrons of the American Board, at least, do not need to wait to see the result of any "experiments." And if they are stimulated to any extra contributions for Indian education, it would certainly seem that they could do no better than invest them in the enlargement and strengthening of their own Normal Training School. Certainly there is no place where the money could be applied to do a greater amount of good.

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## EXACTIONS OF THE ROMISH CHURCH.

BY MRS. ALICE GORDON GULICK, SANTANDER, SPAIN.

An editorial paragraph in a recent number of the *Congregationalist* states that there can be no doubt that worship is far more costly for the poor in the Roman Catholic than in Protestant churches. A brief statement of several facts will prove that this is true of Roman Catholic countries, however it may be in the United States.

The parish priest expects to be paid for every service rendered to his flock. A child is born : a fee to the priest to secure its baptism, or rather, its salvation. The child is taken ill : a fee to the priest that he may pray for it. The child gets well : a fee to the priest that he may thank God for the benefit received. The child grows and leaves home for a long journey : a fee to the priest that he may pray to God to restore him safe and sound to the arms of his parents. He returns safely : a fee to the priest that he may thank God. He wishes to be married : a fee to the priest to perform the ceremony. He dies, weary of work which has been in part for the clergy : a fee to the priest that he may be buried : and even after death and burial, the fees do not stop, for he must be prayed out of purgatory.

Not only from domestic happiness or misery do the clergy derive pecuniary benefit, but also from the public weal or woe. It does not rain : a fee to the priest that he may pray for it. The cholera comes : a fee to the priest

that he may implore divine mercy. The cholera goes : a fee to the priest for giving thanks. There is a victory, or a war is concluded : a double fee to the priest for the celebration of high mass and for prayers for those who fell in battle. So we might continue the list almost interminably, and yet there are none who suffer such extreme poverty (according to themselves) as this same ecclesiastical body, from the Pope down to the humblest confessor of the church of Santa Lucia in Santander.

Besides the ordinary stipends of the clergy, the church has many other means of enriching itself at the expense of the worshippers. A clerk of the cathedral in this city remarked the other day, that the accounts of the sale of *papal cruzado*, or indulgences, chiefly giving permission to eat meat on Friday, were referred to different individuals so that no one person might know the total amount of the receipts ; for, he added ingenuously, "you know that many people are becoming undeceived in regard to the church." The confessional, also, is sometimes the means of raising a revenue. An instance of this fact, is the case of the penitent thief who receives absolution on condition that he restore the stolen money *to the church !*

But the most prolific mine, and at the same time the most expensive doctrine for the poor, is the belief in Purgatory. In proof of the power of this dogma two instances, of many which have occurred in this city, may be cited. The rich man is dying. The priest is called to administer "extreme unction." The door is closed against the wife, and the priest remains alone with his victim, whom he does not leave until the whole of that abundant wealth has been willed to him, in virtue of his promise to pray the dying man quickly out of his prospective agonies. This will is signed and sealed in the presence of a lawyer who is called in for the purpose, and then, and only then, may the wife and children enter the room and minister to their loved one. They, of course, are left to struggle with poverty, as there are no family friends.

A young and beautiful girl, but in humble circumstances, is told by her parents that the physician considers her disease incurable. Her days and nights are filled with horror. She sees ever around her the yellow flames with which, by picture and story, the church has filled her imagination. Her last hour comes, and in her fear she battles with death, beseeching her friends who stand helplessly weeping around her, to sell all that they have to save her from torture. Her soul goes out into the dark, and on the following day the paid priest, in gorgeous robes, prays before the high altar, which is draped in crimson, fine linen, and lace, that the wandering soul may be at once freed from the purifying pains of purgatory, and find rest in heaven, for which it is thus prepared. The poor deny themselves even food to pay for "masses" for their loved ones. Those who have nothing must be satisfied with the general prayers which are offered on the second of November for all the sufferers in purgatory ; but even these are paid for by the charity of the rich.

A curious calculation has been made by a French writer, which, by comparing the number of annual deaths with the number of masses already paid for, and plenary indulgences secured for the souls of the departed by devotees, proves that purgatory, if it exists, is a vacant place. It is begin-



ning to be realized by those who have had their eyes opened to the truth, that their religion is very expensive. Perhaps this is one of the reasons why indifferentism prevails so largely in the peninsula. It may also explain, in part, why the churches of Spanish Protestants are not enthusiastic in the matter of self-support. They have left the religion in which every service must be bought, to accept in simplicity of heart, in its literal significance, that salvation which is offered in the Protestant's Bible, "without money and without price."

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## THE CHARACTER OF CONVERTS IN CHINA.

AT the London Conference on Missions, an address was given by Rev. W. Fleming Stevenson, Secretary of the Irish Presbyterian Mission, who had recently returned from a missionary tour in various parts of the world. What he says of the character of native Christians and churches, especially in China, we give below :—

Now, it may be asked, have these native churches any stability? Are these converts of the worthless and pithless class that they are often represented? It would be a profound mistake to suppose that such results of the Christian mission as I have pointed out are transitory, that the impressions made are shallow, or that those who join the Christian Church are of so indifferent a character that Christianity has been little more to them than a bribe. In a country like China it costs too much for a man to become a Christian to make the advantage that the Protestant missionary can offer him worth having ; for that, at the most, is a salary so small, that he would be hard-pressed indeed if he could not earn more at his own calling, while it is burdened with a social ostracism and contempt that are bitterly felt : and as for the great bulk of the Christians, they continue in their calling — artisans, farmers, tradesmen, whatever it may be — and with a difficulty in making their livelihood that they never had before. The native Christians are often men that have not only taken joyfully the spoiling of their goods, but hazarded their lives for the gospel. "They could cut off our heads," some grave men said to me, "but they cannot behead Christ." I found in Amoy an elder of a native church, diligent in Christian work and earning his living by carving olive stones into the exquisite bracelets that ladies wear ; that man had been the best carver of idols in the city. I met a theological tutor, a man of the highest education and culture. He had gone into a barber's shop one day, and this barber makes it a point to speak a word to his customers for Christ : so he spoke to him of the gospel and dwelt upon the Judgment day ; and what he said became the turning-point in that man's life. I have listened to many native sermons, and though there was the serious disadvantage of hearing only through an interpreter who would kindly whisper sentence by sentence into my ear, yet I have never heard more impressive sermons than some of these were, full of admirable imagery which was used to illustrate evangelical doctrine ; and among the preachers there are men of an originality and eloquence that enables them to sway their audiences as famous preachers sway them here. There are noble-minded and nobly-living women there also, in all the churches, and I cannot forbear mentioning one whom I met. She came as

a patient to a missionary hospital, and as every helper about that hospital is a Christian, it was not long till she heard of Christ; and though she could not bear at first to hear a name that she associated with evil, yet when, after a few months, she could leave the institution cured, she was also baptized. For some years her husband closed his house against her: but her unwearied patience and faith prevailed; and first he, then her son, then other relatives were baptized, until she had led eleven of her kindred to Christ. I have found nowhere in Christian lands men and women of a higher type than I met in China, of a finer spiritual experience, of a higher spiritual tone, or of nobler spiritual life. Where missions show such fruit they are beyond the impeachment of producing shallow and transitory impressions, and I came away with the conviction that there are in the native churches in China not only the elements of stability, but of that steadfast and irresistible revolution that will carry over the whole empire to the new faith.

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## LETTERS FROM THE MISSIONS.

### Mission to Spain.

#### THE MARKS OF PROGRESS.

UNDER date of April 14, Rev. T. L. Gulick, of Zaragoza, makes the following statements respecting the present religious movement in Spain:—

“The general fact is, that while the present government is reactionary, and frequently tramples on its own laws in favor of religious liberty, the pure gospel of Christ is quietly and steadily making progress in almost every direction: (1) by the regular preaching in the larger cities and towns as well as in many villages; (2) by the colporters of the several Bible societies, who sell their Bibles and portions in every nook and corner of Spain; (3) by the many tracts which are constantly being sold and distributed and read in every part of the country; (4) by larger religious books which are being sold by colporters and others; (5) by *three* evangelical periodicals published regularly in Madrid; (6) by evangelical day and night schools, attended by thousands of children and adults; (7) by Sabbath-schools, in most of which a uniform series of lessons is used, of which a careful expository study is given in the

‘Cristiano’ every week; and last, but not least (perhaps the most important of all), (8) by the many humble but faithful and zealous Christians who in villages, where there is no pastor or preacher, keep up a steady work of evangelization, keeping the Lord’s day holy, holding regular meetings for study of the Bible and prayer, distributing tracts, selling Bibles and other books, and by their changed lives letting their light shine in the midst of the darkness.

“All these instrumentalities for bringing Divine truth in contact with the minds and hearts of the people, is, with the blessing of the Holy Spirit, producing the peaceable fruits of righteousness which God’s Word always does. We find the promise still holds true, ‘My word shall not return unto me void, but shall accomplish that which I please.’ Would that we had more spiritual power in making known its unsearchable riches. We ask you to pray for us, ‘that utterance may be given us, that we may open our mouths boldly to make known the mystery of the gospel, for which we are ambassadors.’

“While the ecclesiastics, the government, the noble and the rich, resist, the

nation as a whole is moving toward the light. As yet, 'not many wise, not many mighty, not many noble are called, but God hath chosen the weak things of the world to confound the things which are mighty.' The present wonderful and providential development of civil and religious liberty in France, together with the delightful awakening of religious life, is being felt in every part of Spain and will be felt more and more as the months go by. The parties that favor constitutional liberty, especially that represented by Señor Castelar, are awakening to their duties, privileges, and opportunities, and beginning to speak words of political truth and soberness. They give no uncertain sound on the question of religious liberty. They have learnt something by experience, and France (which politically exerts a stronger influence upon Spain than any other nation) is now giving them a bright example and encouragement.

"Last week, Thursday and Friday, we held here five public services: all of them were fully attended. At our three regular Sunday services the largest attendance is upon the afternoon service, which is dedicated to systematic Bible study and lasts an hour and a half; this gives us much encouragement."

#### OPPOSITION BY PRIESTS AND OFFICIALS.

At a later date Mr. Gulick writes of local opposition in and near Zaragoza:

"A few days ago one of my colporters was selling Bibles, portions and tracts, in a town near here, when he was challenged to fight a duel by a furious and brutal priest, who called him every vile name he could think of, and had just burnt in the public square some gospels he had sold. The colporter, who is a good and intelligent man, politely declined to fight, telling the priest that the gospel *he* was making known taught us to *love* our enemies instead of killing them.

"This colporter is now in Zaragoza to sell at the fair which is in progress here, as we have done at all the previ-

ous fairs. He hired the necessary ground of the city council, put up a Bible-stand on it, and has been selling about a week. But the mayor of Zaragoza has just *illegally* forbidden him to sell, on the pretext that ours are 'forbidden books,' and that the selling of them is a 'public manifestation' contrary to the religion of the State. The truth is, that these books are not in the least prohibited by the Spanish government, but only by the Romish ecclesiastics, who wish to keep the people ignorant of the pure gospel."

#### TOLERATION BY THE CENTRAL GOVERNMENT.

"Our colporter has an express license from the government to sell 'evangelical books' during all this year, and we have a letter from the minister of State, Señor Calderon Collantes, explicitly authorizing us to sell our books in *public*, in 'book-stores,' and in 'stands.' Besides all this, the Central Government (owing to the many abuses of authority in the matter of religious liberty by the minor officials, which have brought them into disgrace and difficulties with other nations) have strictly forbidden the mayors and governors to decide such cases against us without first appealing to Madrid for instruction, which the mayor confesses to me he has not done.

"I have seen the governor, and he refuses, at present, to revoke the order of the mayor, but tells me privately that the mayor has been driven to this unusual action by the Cardinal-archbishop of Zaragoza and other ecclesiastics. I have seen the mayor again and expostulated with him for trampling on our plain, legal rights. He utterly refuses to let us open the Bible-stand again. In answer to the claims of law and justice he has a short and lucid reply. 'I'm a Catholic: you are a Protestant. Every man fights for his own house. You are determined to sell Bibles. I am determined you shall not, and I shut up your shop. Whatever complaints are made, the majority are always on my side, and I am sure to be

applauded for attempting, at least, to put down Protestantism. If you open your Bible-stand again, I assure you that I shall shut it immediately and add a fine.' ”

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### Central Turkey Mission.

#### AINTAB. A PROSPEROUS YEAR.

THE Annual Report from the Aintab Station, prepared by Rev. Americus Fuller, reveals a very encouraging state of affairs both in Aintab and the outstations. The report says : —

“Although the unusual political troubles, the great depression in trade, and the increasingly severe exactions of government officials, have laid very heavy burdens upon the people, these very difficulties have, perhaps, had the effect to draw all true Christians nearer together in the sympathy of a common trouble. We have been glad to find that in several of the churches where there has been division or open strife, there now seems to be peace and unity, and in some of them we are able to report a decidedly awakened religious interest. Along with this we observe with great gratification that nearly all the churches have made generous contributions to, at least, two general objects.

“Some progress has been made both in the quantity and in the quality of supply for preachers and teachers, and now that the college and seminary are in united operation, we hope soon to be able to meet the full wants of our field in this direction. The three new graduates who came to us from the Marash Seminary, have taken up their work with a vigor and success that speaks well for the training they have received. We have also excellent reports from the young men who have gone out from the college to teach. In some cases they have been both teachers and preachers, and have fully met our expectations of them.

“Among the interesting and hopeful forms of Christian activity in Aintab, is the local Home Missionary Society, which holds its meetings weekly at pri-

vate houses. These are largely attended and full of spirit, and the collections made at them have been sufficient to enable the society to undertake the support of a preacher. There has also been organized a Young Men's Christian Association which is beginning its work with signs of promise.”

#### OUTSTATIONS. OORFA.

Detailed reports are given of the twenty-three outstations connected with Aintab, nearly all of which indicate substantial progress during the year. One of the best of these outstations is Oorfa, of which the following report is given : —

“This is now a large and prosperous church, and, with its able pastor and important location, must necessarily exert a leading influence in Protestant affairs throughout this region. It is therefore of the greatest consequence that it be held in the closest sympathy with our missionary work, and be actively engaged in thoroughly evangelistic work. To secure this result it seems of the first importance that a missionary family should be located there at once. The church now numbers 213 active members. There are 900 enrolled Protestants who have paid to the government during the past year a tax of 20,000 piasters. The ordinary congregation now crowds the church building, and all the regular work of the parish and church is well arranged, and the interest in the various departments of Christian work is good. Special progress is being made in the matter of education. There are now five schools, with six teachers and 242 pupils. One of these schools is taught by a graduate of Robert College, and is intended to be of such grade that its graduates will be fitted for the Freshman Class of the College.”

#### MARASH. — HADJIN.

The Annual Report from Marash and its outstations, prepared by Rev. G. F. Montgomery, shows how the political disturbances in that region have interfered with immediate religious progress. Several of the churches, how-

ever, manifested considerable vigor. After waiting for years for permission from the Turkish Government to erect buildings for the Theological Seminary, they have now been erected *without permission*. The report says: "The Young Men's Christian Association of Marash has a vigorous organization, and is doing a good work among the youth of the city. It has very pleasant rooms, and the beginnings of a good library. It has maintained a Sunday noon prayer-meeting for young men during the year, at which over a hundred are usually present. It has also maintained an evening school of fifty scholars during the winter."

Of Hadjin, an outstation some sixty miles northwest of Marash, we have the following report: —

"Hadjin has a population estimated at nearly 20,000 souls, all Armenians, except about 250 Turks. The church organized here in 1872 has been increasing in numbers, and, in some respects, in graces also. During the last year its pulpit was occupied by Deacon Anak until the close of the seminary term in June, when the church called Sarkis Deniryan to become its pastor. He accepted the call, but has not yet been ordained. He had great difficulty in reaching his parish on account of rebellion and robbers. His family left Marash one week before himself in a large caravan which was robbed, and all their household effects were taken. He followed the next week, and reached Hadjin after a good deal of trouble, going on foot a good part of the way over the desolate mountains, either alone or with only one foot companion. His property, however, was afterwards mostly restored to him. His church are united in him, and a good degree of religious interest was prevailing when last visited in February. Eight new members were received by profession at that time.

"Deacon Anak has made a hopeful beginning at Lower Hadjin. His congregation numbers about forty, and will doubtless be much larger as soon as they can find a decent place for worship.

The whole Armenian community in Hadjin has become so permeated with truth, that efforts put forth just now for their evangelization promise a rich reward. Here are nearly twice as many nominal Christians as at Aintab or Marash, and a people naturally religiously disposed. A missionary should reside there, if possible, at least two or three years."

#### ZEITON. A WRONGED BUT PATIENT CITY.

A letter from Mr. Marden, of Marash, dated February 24, gives interesting information concerning Zeitoon, which city, it will be remembered, was so remarkably delivered from an attack by Turkish soldiers, in January last, through the efforts of our missionaries. Mr. Marden writes: —

"For nearly two months Zeitoon has had no local government whatever, not a policeman nor a soldier nor a prison, and yet there has been an unprecedented season of rest and quiet in the city! All the roads leading out of Zeitoon are now in the hands of Moslem robbers from the mountain villages, and every Zeitoon man who ventures a dozen miles from the town must encounter these brigands who stand ready to take from him whatever he may have of value. Almost every day we hear of some new outrage. Complaints are made to the Marash government, with earnest appeals for protection, but the officers, on some shallow pretext, refuse to do anything. Not a Moslem robber has been punished since the troubles began, while 200 Christians from Zeitoon are now languishing in the prisons of Marash and Aleppo, the majority of whom are not even accused of any crime!

"The Zeitoon people have not only refrained from violations of the peace these past weeks, but have endured with wonderful patience the insults and robberies of their Moslem neighbors without retaliation, when they could so easily, if they chose, destroy every one of them. They stand in very trying circumstances, and I know not how long they can patiently bear it. They seem willing to listen when I advise them to

wait in patience till the Aleppo authorities can right their wrongs, yet I find it very hard to tell a man to stand still and be robbed.

"The English Consul in a private note informs me that an order has at last been obtained for the release of all the Zeitoon prisoners, and also for the revision of the tax-lists! These are two of the five measures for which I have especially labored.

"I hope to turn to good account for religious work the acquaintance I have gained with Armenians and Turks. I trust that, by means of these political troubles at Zeitoon, a wide door is opening for the entrance of the gospel. We have at Marash possibly the largest congregation in Turkey. Eleven hundred names are on the list."

#### THE FEMALE MISSIONARIES.

Mr. Christie, under date of April 15, writes of the disposition of forces made by the mission for the coming year:—

"Alexander, you remember, said he would rather have been Achilles than Homer; that is, he would rather *do* great deeds than merely write about them. Mrs. Coffing, our energetic manager of schools and work for women in this end of the field, is exactly of Alexander's mind on this point; I hope she will have her Homer some day. You will see from the minutes that the coming year is to be one of aggressive movement. Miss Proctor and Miss Shattuck are to locate permanently at Oorfa, to push evangelistic and school work east of the Euphrates. Mrs. Coffing and Miss Spencer move their schools to Hadjin, and will from that center direct operations upon Adana, as well as throughout all our mountain region. These dispositions of our scanty force are full of cheering promise; you do not have four better workers in all your host than are these I have named, and the fields to which they go are literally white to the harvest. But where are the missionary families that should go with these noble women? We can spare one solitary man from college and seminary work for the sad-

dle and the pulpit. We should have at least *four* instead of one, then we might be able to obey the command for an "advance along the whole line," which providence and the Spirit are plainly enjoining upon us of the Central Turkey Mission at this hour. You may write down, therefore, of all aggressive work the coming year, in this field, as of the building of Carthage, the completion of Bunker Hill monument, and not a few other great enterprises, '*Dux femina facti.*'"

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#### Eastern Turkey Mission.

##### A GREEK BISHOP.

THE following letter has been received from Mr. Parmelee, of Trebizond, dated May 3:—

"An event has occurred within the past week in this city which is worthy of a brief record.

"The Metropolitan bishop of the Greek Church of this province died last Saturday at the remarkable age of 105 years. He was a native of this city, where he had spent all his days, and where for more than a half century he had administered the office of bishop. He was a man of amiable and benevolent disposition, and his life had been so blameless, and his good deeds so numerous that, contrary to the adage, among his own neighbors and kinsfolks he attained a position of the highest honor and respect. Contrary to the practice of many ecclesiastics, who are too often selfish and grasping, more eager to collect in their own revenues than to guard the spiritual and material interest of their people, the deceased bishop encouraged the establishment of schools and the building of churches, and used so freely the emoluments of his office for these purposes, and to relieve want among the poor, that he was said to have died a poor man. He was also remarkably liberal in his feelings towards other religious sects.

"The funeral ceremonies were arranged for last Monday, and formal in-

vitations were sent to the ecclesiastical heads of the different Christian communities to share, with their clergy, in the exercises of the occasion. To this invitation the Catholic ecclesiastics made no favorable response; with a Romanist, the world over, a man who fails to acknowledge the Pope as the vicar of Christ is unworthy Christian burial, and cannot hope to enter heaven. The Armenian bishop responded cheerfully with his clergy, sharing in the burial service."

#### A PROTESTANT AT THE FUNERAL.

"The invitation which I received was written in French, and signed by the assistant bishop and a committee of leading men of the Greek community. I responded by indicating a willingness to deliver a brief address. The church was filled with a vast throng, which, with the burning of a thousand or more candles, made the air exceedingly hot and bad. The deceased bishop had been placed in the midst of the church in the sitting posture, clothed in the robes of his office, with the mitre on his head. After the conclusion of the burial service the assistant bishop pronounced a lengthy funeral oration in Greek. Then the Armenian bishop spoke a few words in Turkish, and I followed in the Armenian language. I longed to be able to speak in Greek, so euphonious and so adapted to the most perfect oratory.

"I accompanied the procession to the grave or tomb, prepared many years ago by the aged bishop himself, where the deceased was placed in the sitting posture, in a small chamber. This form of burial is an honor accorded only to the higher clergy of the Greek church. Nearly all the shops in the town were closed during the day of the funeral, and the whole population thronged the streets to witness the passage of the funeral cortege. Many buildings were draped, and from balconies and windows and doors, the eager throng scattered flowers and sprinkled perfumed water over the passing procession. At the grave an oration was made by the

principal of the Greek schools, beautiful, captivating even, for its rythmical flow, in connection with which the deceased ecclesiastic was decorated with a wreath of flowers."

#### THE GRATITUDE OF THE GREEKS.

"After the ceremonies were concluded, the committee took occasion, on behalf of the Greek community, to express to the Armenian bishop and myself their hearty appreciation of our services and their warm thanks therefor. Not altogether content with this, the assistant bishop and the committee made a formal call at my house the next day, and repeated their expressions of thanks, and begged me particularly to communicate them to my superiors in America, which you will understand this letter as doing. A copy of my address was also desired, which I have furnished as well as I could prepare it from memory, as I spoke entirely without notes.

"This incident seems a very important one. It shows that a far greater degree of liberality exists among the Greeks than formerly, when such a thing as this would not have been possible. It is valuable, too, in preparing the way for work among them. All we desire at any time is access to the people. On this special occasion, by formal invitation we had the privilege of preaching the simple gospel of Christ in the very heart of their community. Unavoidably, for the future, our access to them and their access to us will be greatly facilitated. The question is, *Will you be able to follow it up by a strong missionary occupation of this city?*"

#### PASTOR AVEDIS — GREAT ENCOURAGEMENT.

Mr. Knapp, of Bitlis, writing March 10, gives the following account of the work in his vicinity. He speaks first of Pastor Avedis, who has recently returned from the United States:—

"After spending a fortnight visiting his friends at Bitlis, Pastor Avedis went

to his people at our out-station Havadvoric. I receive frequent letters from him, in which he reports remarkable progress. In his last letter, just received, he writes that there are between sixty and seventy scholars; that his congregation has so increased that he is about to take down partition walls to increase the size of the audience-room; that he has in his Sabbath congregation members from every Armenian house in the village, including their priest's family; that it seems to be a foregone conclusion on their part that they all will become Protestants, and so they have procured grave-diggers' tools, hearse, etc., and committed them to the care of the Protestants. We have watched with lively interest Pastor Avedis' conduct since his return, and thus far have seen only what we could commend.

"Never in the history of our work has there appeared such an encouraging state of things in our out-stations. At Mogoonek, nearly the whole village attend our Sabbath services. Their great need is a large room for the meeting, which cannot be found; and hence they have promised to contribute a thousand piasters in work and money, provided our Evangelical society is able to aid them to the balance. The teacher at Yonjaloo writes that four men have recently joined the Protestants, and that he has twenty-six scholars. At Tookh, this being our first winter's work there, our teacher, Asdvadoor, has sixteen scholars; and when the Armenian priest threatened to exclude their parents from his church, they at once turned open Protestants! Three of these new Protestants Asdvadoor brought by a five hours walk to our recent monthly concert, one of the men being the head man of the village. From letters I received from our four colporters, I learn that they obtain a remarkable access to the villages they visit."

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### Mahratta Mission.

OUR missionaries on the Mahratta field have had experience such as other

missionaries in Southern India have had in connection with famine. They have not as yet seen such fruits in conversions as have appeared in other parts of the Empire, yet they are not without encouragements. Dr. Bissell, in his report on the southern districts of Mahratta for 1878, says:—

"The famine has borne fruit, and *not all bitter* fruit. Many of the people seem humbled; especially the poor, who have suffered most. They are ready to cast away their old religion for something better. No doubt the hope that they may improve their temporal condition often influences them. How could it be otherwise, when they are reduced to such extremities? But under Christian instruction we may hope the religious motives will be more and more in the ascendant. We have found it necessary to be very careful in receiving applicants for baptism, testing their motives sometimes by weeks of probation and close scrutiny of their conduct in the interval. The membership of the Sirur and Kolgaw churches numbered fifty-three at the beginning of the year. It has more than doubled; the number of communicants now being 120. Of these, twenty-five were received at Khandale, eight miles south of Ahmednuggur. These were all Mahars, most of them belonging to that place. But there are others in near villages interested in the movement, and looking wistfully towards the Christian church as the house of God, and the place of safety for this world and the next. It is worthy of note that this fruit is gathered in places where much labor has been put forth in former years. This shows that it is not alone the result of the famine, but of the providential chastening following the preaching of the Word. And still there is need of plain, earnest preaching in order to secure the full benefit of the chastening."

### INTERFERENCE BY ROMANISTS.

The poverty of the native Christians, and their actual need of bread in the time of famine, have exposed them to many perils. The Roman Catholic



bishop took advantage of their necessities to induce the members of our mission churches to enter his service. Two prominent catechists of the English Episcopal Society for the Propagation of the Gospel were perverted to the Romanist bishop, and led away all they could. Rev. Robert A. Hume writes from Ahmednuggur, February 19:—

“Strenuous exertions were made to influence some of our converts, and always through offers of service on higher pay, or loans for agriculture or trade. Our community had never been tried in this way before, and as we knew the times to be extremely pinching, and that, as even the apostolic band had a Judas, we probably had some unworthy members among us, we felt very solicitous lest some should apostatize. The air was thick with rumors, and some seemed to be confused by the claims of the Roman Catholics to be the primitive and only true church. Men without employment and with large debts asked why they could not teach a school for the Romanists, in which only secular branches were studied, and not disown the truth. It is with much thankfulness that we can report that only one man in our employ left us for the Roman Catholic service. He was deeply in debt, and he said to us that he did not, and never should, accept their doctrines, but must go where he could get the largest pay. A few others, three or four, I think, who were disciplined members of our churches, also accepted service with the Romanists, but said to us distinctly that they did so only to make money, thus showing the more their unworthiness and the hollowness of the movement. Some four or five priests came to oversee the work, and money was freely given in the form of loans to poor people. All this brought great scandal on Christianity among the heathen, and caused us constant anxiety.”

“Gradually the Romanist movement declined. After some months the bishop found that the leaders in the movement had deceived him as well as their

former employers. Many a time I have hurried off to a village where I heard that agents of the Romanists had gone to tamper with the people, and after earnest conversation and prayer feared that all I could say or do would not avail. Yet it is with a great sense of relief that I can say that the Romanists have not yet got a foothold in the western district, which is under my care.”

#### OTHER INTERFERENCE.

Aside from the efforts of the Romanists, our missionaries have been much tried by the action of the Society for the Propagation of the Gospel in sending missionaries and gathering churches on ground which had been heretofore occupied solely by the agents of our Board. The evils resulting from such interference were manifold. Arrangements have at last been made between the S. P. G. and our missionaries, by which certain territorial lines are drawn, which are to be mutually regarded, and rules adopted governing the conduct of mission operations in districts where both societies are at work. It is hoped that the friction hitherto manifest will be allayed.

#### MEDICAL WORK.

Miss Norris, of Bombay, reports that during the nine months her dispensary was open 9,215 patients were treated, many of whom listened willingly to the truth while they are waiting for their medicine. Miss Ogden, of Sholapur, writes of opening a new dispensary in Sadar Bazar, two miles from the city proper:—

“Many Parsees and others have petitioned for me to do so, and the Municipality offered me a room there free of rent, so I consented to go and spend one afternoon a week, but now they insist upon my going daily; I think a large field of usefulness is opened, and if I only had the strength for the work, lasting results would ensue. Only a few days ago I was requested to teach a class of young Parsee ladies, but I had not the time, and told them that Mrs. Harding would be very glad to teach it,

if they wished. They have consented to this plan. Since January last I have seen at their homes over three hundred persons. One hundred houses are open to me to which I cannot go. They will call my young Brahmin man into the closed doors. Nearly fourteen hundred new names are on record. Eight thousand and sixty prescriptions have been compounded. I devote one day a week now to the villages near by, and ride out in the morning, with my servant carrying the medicines, in a basket hung on his shoulders, and spend the day. My valuable Christian assistant goes out in another direction, preaching and healing the sick. It is pleasant work, and a rich, spiritual blessing rests upon us, as we go in the Master's name. Many times, when so weary that I cannot stand up, a call comes, and this poor, tired, aching body cries out for rest, my thoughts go out to the Great Physician, and I think how often he was weary, and then strength comes. I call for my carriage, and go happy and rested."

#### A PUBLIC DISCUSSION.

Rev. C. W. Park, of Bombay, gives an interesting account of a discussion he had arranged to take place at Ahmednuggur in connection with the meeting of the mission last October. It was planned to have the missionaries speak on the part of Christians, and two Hindus on the other side. The Hindu gentlemen selected the subject, "Is a universal religion necessary?" Mr. Park says:—

"It is a good subject for a Hindu audience. One of the most common objections with which Hindus of all ranks and stages of development meet Christianity is that each nation has its own religion. 'Hinduism is ours, and is true for us. Christianity is yours, and is true for you.' Such a conception as that of a *universal* religion is foreign to their thought; and Hindus are very fond of arguing about and illustrating the uselessness of any universal form of faith."

Various efforts were made to secure

disputants on the Hindu side, but all declined. Finally, a lawyer consented to speak, and then another disputant was found. But before the appointed day arrived these Hindus showed signs of unwillingness to undertake their task, and in the end they declined to speak. Mr. Park continues:—

"The hour for meeting arrived. We had a fine audience. Dr. Bissell presided. He stated the fact that the disputants on the Hindu side had failed to appear, and called for volunteers. No one came forward. So Mr. Hume and I had it all our own way. We occupied over an hour in setting our side of the question before them. In a Hindu paper of Bombay appears a letter from Ahmednuggur, in which this discussion is spoken of. I give a free translation:

"A religious discussion was appointed for October 23. In preparation for that occasion people were so engaged that several became eager students of the Bible. Four disputants were appointed. On one side, Rev. Messrs. Hume and Park; on the other, Messrs. Babaji Ganesh and Purushottam Kelkar. The subject was, "The necessity of the universal religion." At the appointed time all the people were there. But neither of the disputants on one side came forward. On inquiry it appeared that Mr. Babaji Ganesh had been kept away by urgent private affairs; and the other, Mr. Purushottam, had not prepared himself sufficiently. So the missionaries mentioned above presented their side of the appointed question."

"There is a tone of disappointment running through the Marathi, which perhaps my English fails to bring out. I think this whole transaction affords a very good illustration of the character of the educated class in this part of India, and of the difficulties which must be encountered in our efforts on their behalf. The total lack of serious thought, of moral earnestness, and stamina and courage,—and to a great extent of manliness,—which prevails among them, is sad to contemplate."

### Japan Mission.

#### HIKONE. A REACTIONARY MOVEMENT.

REV. J. D. DAVIS has recently visited the province east of Kioto, on the shores of Lake Biwa. Writing March 24, he says :—

“There is some reaction in Hikone. Mr. Homma, the young man preaching there, said that he had hoped there would be twenty or thirty who would come into the church, but probably not more than eight or ten will unite. A young man, a native of Hikone, and respected there, who is one of Père Nicolai’s missionaries, has come back to work for the Greek Church. He comes to all our meetings, and then tells the interested ones that what we say is all wrong ; and he influences many. One man who at the first was most active among the interested ones has been absent, and has gone into sin. He now comes back wishing to divorce his wife and speaking against Christ. We told the little band now standing firm, that this was a good time to organize the church, and thus secure a pure one.

“It was an inspiring sight to see the Sabbath-school, its classes all taught by natives, and listen to the singing, and especially to a new hymn which Mr. Homma had written and taught them to sing, to the music of ‘Work, for the night is coming.’ One Christian walks to church ten miles nearly every Sabbath. The head gambler, who, with his wife, was converted some months ago, holds on rejoicing. His face has so changed since he became a Christian, that one would hardly recognize it in a picture taken a year ago.”

#### YOKA-ICHI.

“Yoka-ichi is a town of about 1,000 houses, in the midst of the great alluvial plain east of Lake Biwa, in which are nearly 1,200 towns and villages. The truth was first spoken there about two years ago, by two of our students who made the circuit of the lake, preaching as they went. Dr. Taylor has made

many trips to Hikone and to this place. About a year ago he baptized a man in Yoka-ichi who seemed at death’s door with consumption. He still lives, and now comes a mile to the meetings. He is not able to speak above a whisper, but I think I never looked on a more lovely face. It is opal white, with just enough of color in it to suggest that there is life there. Such a face is an eloquent witness for the truth of Christianity.

“Mr. Suda, another of our students, is at work here. We found a company of about ten believers, and, with Mr. Suda, they are holding on their way against great reviling. The Buddhist priests are stirring up the people, telling them many awful things about Christianity.

“Among the believers are two or three teachers in the schools of the vicinity. As Mr. Neesima, who accompanied me on this trip, and myself went to the public preaching place on the dark, rainy night, we were surprised to see a great lantern hung out on the street, with ‘Christian preaching’ written on it, and on each side a flaming red cross painted, and still more surprised to hear that permission for this had been obtained from the police officer. The head-man of the police was present that evening, an interested listener. The three rooms were full, and the audience listened for two hours.

“Two miles from Yoka-ichi lives a Dr. Yokoyama, who is a friend of Dr. Taylor, and he, intellectually at least, believes in Christ. He thinks that Japan is to be reached through the young, and hence that the teachers in the common schools ought to be reached. The teachers over there want to study English, and so the Doctor offers to pay one of our young men, who has been studying English in our school three years, to come over and teach them English two hours a day, in the hope that he will be able to lead them into Christianity also.

“Thus we now have three men from our school at work in this region. We have a great contest before us in Japan.

It is not to be mainly with effete forms of religion, but with modern infidelity and skepticism."

#### A BETTER FEELING AT OSAKA.

Rev. W. W. Curtis writes from Osaka, April 7:—

"It will be of interest to you to know how changed the feeling is on the part of some of the Japanese towards missionaries and the Christian religion. The Osaka English Language School held its commencement exercises a few days ago, inviting the missionaries to attend, and Mrs. Curtis to provide music for the occasion. This she did, playing several instrumental pieces, and singing in a quartette. We were shown through the building, and furnished with refreshments.

"Dr. Gordon, as we returned, spoke of the different attitude of the school a few years ago, and praised God for the change. Several of the scholars of that school have joined our churches, and many seem interested.

"We are dreading the approach of summer, with the necessity it brings upon us of going to the mountains for the hot season. This leaving home and work for so long a time to rough it in the hills in Japanese houses or in tents, in this climate, where it rains two thirds of the time, is anything but agreeable to us, however it may look to outsiders."

#### UPRIGHTNESS OF CONVERTS.

Rev. J. L. Atkinson, of Kobe, narrates some striking instances of firmness in Christian principle on the part of the new converts to Christ. We make room for a part of his letter.

"Foreigners sometimes say that Christian work among heathen people is a wasting of time and money, as no good is ever accomplished. Testimony in the opposite direction is in order.

"Calling on an Englishman who has charge of the railroad, he said to me in the course of after-dinner conversation, that he had recently met with evidence of the value of our work that was very

pleasant to him. He was buying curiosities one afternoon. In one shop he was intending to buy a few articles, and had so settled it in his mind. Having learned their price, and, as is usual, having sought to get a reduction, in which he failed, he was about to pay over the money. The dealer said: 'Have you examined the articles? Had you noticed this defect, and this? If you have, very well.' The gentleman had not noticed the defects *as such*. He had been told in other places that such marks on curios were indications of age, value, etc. The wife of the Englishman discovered a copy of a gospel while the conversation was going on, and suggested to her husband the idea that the man was probably a Christian. Such proved to be the case. The curio-dealer lost one sale, but he made many. His fame went out among the foreigners as an honest, truthful man, and that means profit to him. He, however, knew nothing of this.

"The Englishman who narrated the story considered this satisfactory evidence of the value of our work. He recognized the fact that a man has a good deal of the knowledge and power of the truth before he comes to be honest and truthful in his business relations."

#### THE SABBATH HONORED.

"Yesterday I was called on to baptize the child of a Scotchman who has charge of some iron and shipbuilding works in Kobe. In course of tea-time conversation he said: 'I met with a very striking incident a little while ago. The day after baby was born was very windy, and I wanted a big Japanese screen to draw around the bed. I went out and called at the first paper-hanger's shop that I came to in the town. I told the man what I wanted. But he told me that if I would come *to-morrow* he should be glad to sell to me, but that as it was Sunday, he must decline. I felt,' said the Scotchman, 'as if I had seen a ghost! I felt so insignificant and so cheap that all I could do was to slip out of his shop and start for home.

“The next day he went and bought the screen he wanted of the man, who was very glad to sell to him on any other day but Sunday. These unsolicited, unexpected testimonies to the fidelity of our native Christian merchants to the truth under temptation are specially refreshing to our hearts.”

#### RECEPTION OF MISSIONARIES AT OKAYAMA.

Dr. and Mrs. Berry, and Mr. Cary, have reached Okayama, April 3, prepared to take up their residence in that city. Mr. and Mrs. Pettee, Mrs. Cary, and Miss Wilson were soon to follow. In a letter of Mr. Cary's, forwarded from Kobe, we have an account of the reception given the party that had arrived: —

“Dr. Berry was met a few miles east of the city by an official who accompanied him to Okayama, where the governor had placed one of his own houses at our disposal. The house is in the section of the city where the upper classes live, and a mile or more from the probable location of our houses. The governor thought we should be more comfortable here than in the tea-houses we had planned to take; also our goods would be a little safer, and if there is any prejudice against foreigners, we should be better off here until such prejudice is allayed. Another advantage that we can see is that we shall have a chance to make acquaintances in this part of the city where much of the future work is likely to center.

“Everything is done for our comfort. We have only to suggest a want and we have it met. Callers are abundant. Officials and physicians seem to constitute a large portion of the inhabitants of the city, if we judge merely from those we see. So many come that we consider ourselves fortunate if we are able to get a full meal without stopping in the midst of it to receive the greetings of some one. Now it is Nakagawa, with some friends whom he wishes to introduce; next the governor; then some one from the hospital, bearing as gifts to Dr. Berry a big

box of loaf-sugar, and a tray with two big fishes. And after these come physicians and others almost without end. We have, however, found time to get some furniture unpacked, so that the house begins to seem quite home-like, and we shall hope to be comfortable here until our houses are built.

“As you see, everything outwardly appears prosperous. We trust that our blessings may not be confined to temporal things, but that those who are now so kindly disposed towards us may learn to love and serve Him in whose name we come. We know your prayers unite with ours, that in this city and in the surrounding villages the work of the Lord may prosper.”

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#### Foochow Mission — China.

##### SHAU-WU.

FROM Shau-wu, 150 miles northwest of Foochow, where our missionaries established themselves in 1876, we have letters from Messrs. Blakely and Walker. Mr. Blakely writes, January 28: —

“The year of 1878 has been one of not a few trials to us of the Shau-wu station, but it has not been without its hopes and encouragements. We hope that the Lord has planted a vine here which is to grow and fill the land; but the present is a time rather of pruning and purging than of large fruit-bearing.

“The truth has been regularly preached in our chapel on the Sabbath, and sometimes on week days, when we had time and strength to do so. A good number of books have been sold in the chapel and on the streets: such as Testaments, portions of Scripture, tracts, etc. The helper has had opportunity to converse with many during the week in the chapel, in connection with the sale of books. He seems to be an earnest and good man, and promises great usefulness. He speaks fluently in four different dialects, and thereby is fitted to reach nearly all with whom we come in contact in Shau-wu.

During the tea-season large numbers come over here from Kiang-si, the adjoining province, to work at tea-picking. Our congregations then are usually much larger than at other times. One important feature of our missionary work, as we view it, is the entertainment of Chinese guests or callers in our houses. It is our aim to turn the thoughts of men to spiritual things, though they may be here only for a brief call. Yet we often find that they are more eager to inquire about our clothes, our food, and other things of a worldly nature, than salvation through Christ. 'After all these things do the Gentiles seek.'

"The main obstacles in the way of our native Christians, next to the downward tendency of hearts imperfectly sanctified by grace, are opium and the difficulty in observing the Sabbath. It requires 'line upon line, precept upon precept' to lead these brethren to understand and feel that the things of paramount importance are unseen and do not belong to the present world."

#### THE PROVINCE OF KIANG-SI.

Shau-wu, though in the province of Fu-kien, is near the borders of Kiang-si. In going to Shau-wu last autumn, Mr. Walker went up the Yang-tsi-kiang River to Kiu-kiang, so that he might pass through Kiang-si. This province is in area a little larger than New England, and has a population of over thirty millions. Mr. Walker writes under date of February 28:—

"We had a pleasant trip across the country from Kiu-kiang to Shau-wu. The distance in a straight line is about 160 miles, but according to the native reckoning it is about 300 miles. The Chinese, as perhaps you know, look upon anything straight as peculiarly exposed to evil influences, while curves are esteemed necessary to confuse and scatter unlucky forces. So they dare not make straight roads. The roads in all this part of China ought to be more than lucky.

"We were much pleased with what

we saw of the region as a hopeful field for future missionary work, and its accessibility from Shau-wu. Our helper met with friends and acquaintances, several days' journey from Shau-wu. The Kiang-si people are quite different from those of Foochow. The Foochow people are talkative, demonstrative, and noisy. 'No matter what the Foochow men are doing, they make a big noise,' said a Shau-wu man to me not long since, as we were watching a Foochow crew pulling a boat up the rapids. The Kiang-si men are much more quiet. It is remarkable how many of the church members at Foochow are capable of being trained to make good preachers.

"We at Shau-wu are practically as much in Kiang-si as in Fu-kien province. The language and the people have more affinities with the neighboring cities in Kiang-si than with Foochow. In fact, the Kiang-si workmen are found in numbers as far down the river as Yang-keu, seventy miles below here. During the tea-season the main part of our hearers are Kiang-si men. I trust the Lord will soon raise us up some good helpers."

#### CHARACTER OF NATIVE HELPERS.

"It takes new missionaries some time to learn to appreciate native helpers, and I doubt not the Lord will send us the men as soon as we learn to appreciate them. I remember once at Foochow, after I had been in China two years or so, I was leading in prayer, and it came into my mind that I ought to thank the Lord for the native helpers he had given us. I hardly felt like doing so. But I trust I am learning better. I should feel very grateful if two or three more of those same helpers, for whom I hardly felt thankful, could come and help us open up the work here. I suppose when church members do not give decided evidence of a changed heart, or in some things seem to think and feel like their heathen neighbors, we are not to give them up at once as unregenerate. It is trying to have to wait and see how a church member, whose

course is devious, will finally come out, and it would be a great relief if we could look into his heart and see once for all just what he is. Yet there have been men at Foochow, and in many other mission stations, cut off from the

church for even several years, who on their death-beds have averred that all this time they had held on to faith in Christ, and had aimed to do his will; and they have died peacefully, trusting in Christ."

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## GLEANINGS FROM LETTERS.

THE Russians uniformly treat the Protestants with respect. A Russian general in Yamboul has manifested deep interest in the welfare of the Protestant church. The Turkish commissioner urges us to start schools, here and in other places, for the purpose of converting Bulgarians to Protestantism. He says it is the only hope for the Bulgarians. — *Rev. L. Bond, Jr., Philadelphia, European Turkey.*

— At least six villages have received a fresh impulse this winter by special meetings. We have been much assisted in these meetings by a deacon of the church in Diarbekir. He is a very earnest, discreet, and spiritually-minded man, who has come into this part of the field self-moved, and who proposes to spend several months in going from place to place. He is a man of small means, I believe, but he goes wholly at his own charges. Were the spirit and zeal of this man universal in the church — and why should they not be? — the millennium would hasten on apace.

— The importance of Armenia College is not seen simply or chiefly in the training given a number of young men, some of whom are of rare promise, but it is in the power which she is destined to exert in giving shape and character to the educational system of the future. Some of our Turkish visitors have expressed to me privately their dissatisfaction with their own schools, and their wish to send their boys to us, but it is doubtful whether they have the stamina to resist the tide of opposition which would be created by the fanatical Turks, who still regard us as "infidel dogs." The civil Pasha has sent fifty volumes of textbooks in Turkish, to be presented to the

most faithful pupils as an incentive to still greater fidelity. — *Rev. H. N. Barnum, D. D., Harpoot, Eastern Turkey.*

— On the 2d of January we held our ecclesiastical meeting at Oodooville, and listened to the reports of the churches for the year. Without exception the reports were encouraging and indicated progress. Eighty persons were received to the churches on profession of faith within the year. — *Rev. E. P. Hastings, Jaffna, Ceylon.*

— Our spring term opened this week, our work going on with little change from last term. This is the last term that we shall have this theological class with us, and perhaps the last time we shall have so large a theological class. When these fifteen leave us, after their three years of study here, it will be an important time in the history of the school. We expect to keep three of them with us as assistant teachers, which will add a large Japanese element to the management of the school, and we hope will be of advantage to it. The question arises: Shall we ordain those of the class who are going to distant fields, or shall we wait till they gather churches over which they can be installed as pastors? — *Rev. L. W. Learned, Kioto, Japan.*

— It cannot be expected that the Chinese in general should look upon those from western nations in a very different light than that in which western nations look upon the Chinese. What amount of conviction would induce an American farmer, a man having landed property, to place himself under the guidance of a Chinese, in Chinese dress, as his religious teacher, and to stand out alone

among his fellow-townsmen as a follower of this Chinese teacher in matters of faith and doctrine? I sometimes wonder that ever an independent Chinese farmer should thus follow us. They do this however. One man will stand alone as a Christian in a village for years; then others will join him. After a time a church is formed, and flourishes in the face of all obstacles. I know of no greater proof of the power of Christianity than such results, witnessed, as they are, in hundreds of villages in China.—*Rev. H. Blodget, D. D., Peking, North China.*

FROM THE ZULU MISSION, SOUTH AFRICA.—There is no doubt in regard to the result of this sad war. Zulu land will become a part of British territory; the Zulus, if not slain, will be disarmed and compelled to submit to English authority. It is possible, but not probable, that the Zulu king, when he finds that he cannot hold his country, will make an attempt to break through the Amatonga country, in the vicinity of Delagoa Bay, and seek refuge with Umzila. Or he may join Sekukuni, a Basutu chief, now in arms against the Transvaal government, with whom he has been in league, and hide in the caves which abound in the mountainous region which that chief occupies. Whatever occurs, this truth is our comfort, "the Lord God Omnipotent reigneth."—*Rev. J. Tyler, Umzunduzi.*

—The war makes it impossible to commence any new enterprise just now,

so Mrs. Edwards planned to go to Mapumulo, and last week packed her boxes and sent to one of the men here for oxen to take her there. He sent word that he could not get any. It may be so, as so many have gone with the army that they are scarce, but we all think he did n't try very hard. A few days after, all the principal women of the station came in a body to entreat her not to leave Inanda. They said many nice things, but Mrs. Edwards did n't tell us much about it. They said she was the last link binding them to their old missionary, Mr. Lindley, and they could n't bear the thought of her going to any other station. "No, she must be buried in one of the two places, America or Inanda."—*Miss M. E. Price, Inanda.*

—The chief nearest us, the chief of our people, has recently fined three men severely for accusing others of sending lightning to kill a horse, and scattering charms about a kraal. This chief, with his principal man, came to meeting last Sunday, clothed, and said he wanted to revive his knowledge of reading. He was taught when a boy by the native preacher at Ifafa, under brother Stone's direction. He has largely forgotten what he learned, and has six wives. He has had severe afflictions during the past few years, which he has taken much to heart. He is not such a wild-natured man as some of the chiefs. I mention these facts as giving hope that we are tolerably safe in our isolated home.—*Rev. M. W. Pinkerton, Indunduma.*

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## MISCELLANY.

### THE PROTESTANT MOVEMENT IN FRANCE.

THE striking change that has come over the religious condition of France within the past year or two has attracted the attention and awakened the gratitude of the whole Protestant world. One of the most hopeful signs of the movement is that its moving impulse

seems to be love to Christ and not merely opposition to the papacy. One of the leaders of the movement, M. Reveillaud, the account of whose remarkable conversion was given in the French papers a few months ago, gave an address at the late anniversaries at London. In that address he said:—

"To-day we are in an age of reform.



The opportunity to preach the gospel, to announce the good news, has never before been so great in our country. It is certain that religious liberty exists in France, if not completely in law, at least in custom. There are none of the obstacles on the part of the government which it was feared might exist. All the members of the present administration are favorably disposed to religious liberty. There is a large *bourgeois* population in France—a population enlightened and liberal, which has learned history from such works as those of Michelet and Henri Martin, and it is generally in sympathy with Protestantism. But sympathetic as this class is, its sympathy does not amount to definitive rallying to the cause of Protestantism. You know that those who were invited to the marriage feast made excuse, 'I have bought a piece of ground,' 'I have bought a yoke of oxen,' 'I have married a wife,' and certainly there are many of these men in France who are ready to give these excuses. 'Yes,' they say, 'we sympathize with you, we are at heart with you, but we cannot decide to join this movement to which you have invited us, to rally round this reformed church whose doors you open to us.' But in addition to these undecided people there are, I am happy to say, many men, especially among the working population of town and country, who, following the impulse of their hearts, open wide their arms to the messengers of the gospel, and earnestly ask to be received into the doors which are opened to them. Throughout all France the preacher of the gospel may now go,—in large and populous towns, in the poorest and most miserable parts of Paris, or in the smallest villages of the country,—and he will everywhere find a listening audience and a favorable reception, sympathy, respect, and a vague, longing desire to know and to possess the truth. You have heard of the magnificent movement which has been begun by Mr. McAll, and of the meetings which have been held in different parts of Paris for the proclamation of the gospel. In all

the great cities of France Mr. McAll finds auxiliaries, and in the country the same disposition is manifested. I went with M. Dardier through the center and west of France, and everywhere we found numerous assemblies of sympathetic auditors. On no single occasion was there any manifestation of antipathy or hostility. With such a disposition, then, prevailing throughout France, it is certain that the time has come to undertake the evangelization of the country on a large scale. The hour is propitious, and all our courage and energy should be given to a work which so urgently calls for our efforts."

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#### A HEROIC MISSIONARY.

AN English paper, in a letter from Erzroom, Eastern Turkey, contains the following reference to a missionary of the American Board, resident in that city:—

"One of the brightest pages in the history of the Russo-Turkish war will be that on which is inscribed the conduct of the few Anglo-Saxons who have so cordially and unselfishly given their all in the sacred cause of humanity. Here in Erzroom the conduct of the sole remaining American missionary, the Rev. Mr. Cole, has been the theme of endless praise. Although visited with severe family affliction during the earliest days of the siege, when he himself had to read the burial service over both his children, this worthy man, so far from succumbing, set himself boldly at work to alleviate the misery around him. Thanks to the generosity of the English relief committees, aided by local charity, he has been enabled to distribute rations daily to about 400 of the poorest inhabitants, and this without distinction of creed. His conduct will do much to elevate the name of the American mission among even the Moslem inhabitants of Armenia."

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#### A FAIR AT HURDWAR, INDIA.

THE town of Hurdwar is in the north-western part of India, where the Ganges

leaves the mountains and commences its course over the plain of Hindostan. The place is sometimes called the "Gate of the Ganges," and is the spot beyond all others visited by pilgrims. Bathing in the river at this place is supposed to secure complete cleansing from sin. At the season of pilgrimage, a great fair is held at Hurdwar, for commercial purposes, at which all the products of the country are offered for sale. It is estimated that at least two million persons are present, most of them for the double purpose of driving a trade and escaping from their sins. A recent number of the *Indian Mirror* speaks thus of the fair held in April last : —

"The fair now being held at Hurdwar is one of the largest ever seen. Some idea of its immensity may be formed from the fact that over 1,000 sweepers have been engaged to keep clean thoroughfares and other places of the locality. There is also no end of persons who have voluntarily tendered their services in purifying the moral atmosphere of the pilgrimage.

"Some may be seen measuring the way with their bodies to the sacred *ghat*. One fellow exhibits himself seated on the points of long nails protruding through a board like the teeth of a hackle ; another hangs at certain hours from the branch of a tree suspended by his feet, and calmly counts his beads in this position ; another stands on his head with more than the precision of a practiced acrobat ; others stand on their feet supported by a swing till, like a dropsical patient, water oozes in streamlets from their swollen legs. One stands on a single foot, while others hold up a hand or a finger, and sit in profound silence as if so absorbed in contemplating the deity that they are incapable of observing anything around them. Not only have we these true representatives of orthodox Hinduism, but we have Gorak padris, Nanak padris, Golabdassis, Akalis, disciples of Tulsi Das, and other reformers, down to the last of all — Pundit Dynund Suraswati — the apostle of the new Theo-

sophic Society of America and India ! Last of all, we have the missionaries, about seven in number, assisted by about as many native converts, all engaged in the laudable endeavor to draw the minds of the people to the religion of Jesus."

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#### A CHRISTIAN OF INDIA.

THE *Bombay Guardian* tells the following story of a native Christian : —

"Gurupatham is a Christian of about twelve years' standing. He is a regular Christian and sets a good example to the rest of his fellow Christians. By trade, he is a woodcutter. A short time since, a Hindoo met him and knowing that he was a Christian said, 'With all your faith in Jesus Christ will you go to a certain wood and cut down a tree in the Demon-grove?' (These demons according to native notions have their dwellings in groves.) The Christian man said he would, as he was challenged, and taking his axe went to the supposed sacred spot. A crowd of demon worshipers had gathered round to witness the scene — evidently expecting some evil would happen to him. The man knelt down and prayed, then rose and began to chop. When he was about half-way through the tree, he fell from exhaustion. The demon devotees set up a shout, and running to a pagoda asked a Brahmin priest what they should do. The priest gave them sacred ashes, and told them quickly to smear him with the ashes and make him say he was quite defeated by the demon. But the man recovered, and seeing these ashes upon him went to a river and bathed. Then he came back and completely cut down the tree."

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#### THE WORK OF THE AMERICAN BIBLE SOCIETY IN FOREIGN LANDS.

FROM the recent Annual Report of the American Bible Society we take the following extract, showing the extensive operations of the society in giving the Scriptures to the nations that sit in darkness. It will be noticed how largely the missionaries of the American Board

have coöperated with the Bible Society in the work of translation and revision :

“ The past year has been one of special activity in various fields, in preparing new versions of the Scriptures, or perfecting those already in use.

“ The year is signalized by the completion of a work whose importance to the Turkish Empire is not likely to be overrated. In May last, the committee which had for several years been engaged at the Bible House in Constantinople in preparing the Scriptures in the Turkish language reached the end of their labors, with gladness of heart and devout thanksgiving to God. The committee consisted of the Rev. Elias Riggs, D. D., a veteran linguist and missionary scholar, the Rev. George F. Herrick, also a missionary of the American Board, thoroughly conversant with the Turkish language, and the Rev. Mr. Weakley, a missionary to the Turks from the Church of England, with three natives of the empire, one of whom has since been appointed professor in the Theological Seminary at Marash. The work of the committee, as it was finished, was put into the hands of the printer, and the complete Bible, in both the Arabic and the Armenian characters, is now accessible to the millions who use the Turkish language.

“ Considerable progress has been made in Japan in translating the New Testament, although the hopes expressed in the last Report of a speedy completion of the work have not been fully realized. The epistles of the Corinthians, Ephesians, Philippians, and Thessalonians are nearly or quite finished, leaving only nine of the briefer epistles and the Revelation to be translated. The experiment of printing a single gospel from type, giving special prominence to the Japanese rather than the Chinese characters, for the special benefit of the unlearned, was so successful that the whole New Testament will be reproduced in that style. Arrangements are reported looking to the translation of the Old Testament, by an apportionment of the several books among the various missions.

“ Reports received from China mention progress in the revision of the Bridgman and Culbertson Bible, and of the Gospels in the Canton and Shanghai Colloquials. Five new books of the Old Testament in the Foochow Colloquial have been published during the year, the book of Genesis has been translated into the Swatow Colloquial, and steps have been taken to secure a version of the Old Testament in the Ningpo Colloquial.

“ The new edition of the Testament in the language of the Gilbert Islands, mentioned on page 107 of the last Annual Report, embodies the results of a careful revision by the original translator, Rev. Hiram Bingham, of Honolulu. The book of Genesis in the Ebon or Marshall Islands language has been now translated by the Rev. J. F. Whitney, of the American Board's Mission, and printed at Ebon.

“ The revised edition of the Zulu New Testament is a monument of the fidelity and scholarship of the late Mr. Abraham, to whom had also been committed the task of preparing the Old Testament for the press. The work upon this is necessarily interrupted by his decease.

“ The tentative version of the epistles of Peter, prepared in Brazil, in 1877, met with such favor both there and in Portugal that the Board authorized a reprint of it at the Bible House. Dr. Bushnell's version of parts of the Old Testament in Mpongwe has been accepted, together with the Book of Acts in Muskokee, revised by Mrs. A. E. W. Robertson, and six books of the Old Testament in Dakota, which complete the Bible in a language now spoken by fifty thousand Indians, three or four thousand of whom are able to read with more or less facility. The Rev. Dr. Schaffler, now a resident of this country, spent several months of the year in revising his unpublished manuscript of a part of the Turkish Bible. A new revision of the Psalms of David, in Spanish, prepared by the Rev. H. B. Pratt, is in press, and will shortly be issued.”

## DEPARTURE.

AFTER a furlough of two months, Rev. Edwin A. Adams, of Prague, Austria, sailed on his return, June 17.

## DEATHS.

AT Tirupuvanam, Southern India, April 17, Mrs. Emily F. Tracy, widow of the late Rev. William Tracy, D. D.

She was among the earliest missionaries to go to the Madura field, and after forty-two years of faithful service, and from the home of her son, who has been permitted to take up the work of his parents, she was called to her rest and reward.

In Jersey City, N. J., May 21, Charles S. Shelton, M. D., for many years a missionary of the American Board at Madura, India.

## DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., \$500.]

Previously acknowledged, see May "Herald," . . . . . \$547 97  
Andover, Mass., A student . . . . . 2 50  
Salem, Mass., Friends . . . . . 7 00

\$557 47

## DONATIONS RECEIVED IN MAY.

## MAINE.

Cumberland county.  
Auburn, High St. ch. and so. 250 00  
Cumberland Mills, Warren ch. 37 00  
New Gloucester, Cong. ch. and so. 125 00  
Portland, A member of State St. ch. 5 00  
Yarmouth, 1st Cong. ch. and so. 25 30—442 30  
Hancock county.  
Ellsworth, Cong. ch. and so. 60 00  
Orland, A friend, 3 00—63 00  
Kennebec county.  
Hallowell, South Cong. ch. and so. 10 00  
Lincoln and Sagadahoc counties.  
Thomaston, Cong. ch. and so. m. c. 2 03  
Penobscot county.  
Brewer, 1st Cong. ch. and so. 7 00  
Hamden, 1st Cong. ch. and so. 8 00—15 00  
Piscataquis county.  
Greenville, Cong. ch. and so. (of which 12. from 2 sisters, in gratitude for the Otis legacy), 28 00  
Waldo county.  
Belfast, Mrs. E. F. Cutter, 25; Mrs. F. D. Johnson, 25; 50 00  
Washington county.  
Calais, 1st Cong. ch. and so. 23 56  
York county.  
Saco, 1st Cong. ch. and so. 50 00  
683 89

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.  
Keene, 2d Cong. ch. and so. m. c. 25 82  
Roxbury, Brigham Nims, 10 00—35 82  
Coos county.  
Littleton, Cong. ch. and so. 49 35  
Grafton county.  
Campton, Cong. ch. and so. 13 00  
Haverhill, Cong. ch. and so. 33 65  
Hebron, Friends, 2 00—48 65  
Hillsboro co. Conf. of Ch's. George Swain, Tr.  
Brookline, Cong. ch. and so. 4 50  
Hancock, Cong. ch. and so. m. c. 25 00  
Hudson, Cong. ch. and so. 8 00  
New Boston, Cong. ch. and so. 15 03  
Pelham, Cong. ch. and so. 75 00—127 50  
Merrimack county Aux. Society.  
Sanbornton, Cong. ch. and so. m. c. 11 04

Rockingham county.  
Hampton Falls, Cong. ch. and so. 10 00  
Northwood, Cong. ch. and so. 19 00  
Portsmouth, No. Cong. ch. and so. in part, 38 98—67 98  
Sullivan county Aux. Soc. N. W. Goddard, Tr.  
Claremont, Cong. ch. and so. m. c. 7 97  
348 31

Legacies.—Westmoreland, Mrs. Betsey Shaw, by Dr. Charles Wells, Ex'r, 500 less state tax, 495 00  
843 31

## VERMONT.

Addison county.  
Middlebury, Cong. ch. and so. 9 50  
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.  
Lower Waterford, Cong. ch. and so. 5 00  
McIndoes Falls, Cong. ch. and so. 10 00—15 00  
Essex county.  
Guildhall, Cong. ch. and so. 15 75  
Orange county.  
W. Newbury, Cong. ch. and so. 21 75  
Orleans county.  
Derby, Cong. ch. and so. 10 00  
Newport, Cong. ch. and so. 13 75  
North Craftsbury, Cong. ch. and so. 27 57—51 32  
Rutland county.  
Wallingford, E. Martindale, 5 00  
Windham county Aux. Soc. C. F. Thompson, Tr.  
Brattleboro, Cen. ch. 15; do. m. c. 47.86; H. M. L. 25; 87 86  
Windsor county.  
Woodstock, Cong. ch. and so. 12 79  
218 97

Legacies.—Barton, Mary B. Pierce, to const. Rev. LAWRENCE PHELPS, H. M., by T. B. Hamilton, Ex'x, 100 00  
318 97

## MASSACHUSETTS.

Barnstable county.  
Falmouth, 1st Cong. ch. and so. 153.50; do. m. c. 12; Mrs. John Jenkins, 10; 175 50  
So. Dennis, Cong. ch. and so. 21 55—197 05

Brookfield Asso'n. Wm. Hyde, Tr. North Brookfield, 1st Cong. ch. and so.	50 00
Essex county.	
Andover, Free ch. to const. Mrs. MARY ROSS and Mrs. CATHERINE M. POOR, H. M., 221.01; Chapel ch. and cong. to const. Rev ED- GAR L. MORSE, H. M. 113; A stu- dent, 1.62;	335 63
Essex county, North.	
Haverhill, Centre Cong. ch. and so.	150 00
Ipswich, 1st Cong. ch. and so. monthly offering,	4 70
Newburyport, Belleville, Cong. ch. and so.	471 00
Salisbury and Amesbury Un. Ev. ch. and so.	7 00
West Newbury, 2d Cong. ch. and so.	20 00—652 70
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. m. c.	5 09
Danvers, Maple St. ch. and so.	91 31
Lynn, Chestnut St. ch. m. c.	6 00
Marblehead, 1st Cong. ch. and so.	65 00
Rockport, J. C. Drown, Salem, Tabernacle ch. and so. 608, m. c. 35.32; A friend, 20;	663 32—831 62
Franklin co. Aux. Society. William F. Root, Tr.	
Bernardston, Cong. ch. and so.	10 00
Buckland, E. E. Strollon, Conway, Cong. ch. and so.	27 38
Shelburne, Cong. ch. and so.	46 03
Sunderland, Cong. ch. and so.	8 00—96 41
Hampden co. Aux. Society. Charles Marsh, Tr.	
Monson, Cong. ch. and so. 31.10; do. m. c. 12.25; for Mr. Davis' work, Japan, 5;	48 35
Springfield, Olivet Ch. and so. 17.18; Charles Peabody, 10;	27 18
West Springfield, Park St. ch. and so.	40 00
Westfield, 1st Cong. ch. and so.	74 00—189 53
Hampshire county Aux. Society.	
Florence, John Payson Williston, deceased,	25 00
Granby Cong. ch. and so. to const. Rev. FOSTER R. WATT, H. M.	138 85
Hadley, Russell ch, m. c.	15 80
Northampton, Edwards ch. and so. 30.15; A friend, 160; E. H. Bell, 1;	191 15
Williamsburgh, Cong. ch. and so.	25 52—396 32
Middlesex county.	
Cambridge, W. H. Fogg, Concord, Trin. ch. and so.	50 00
Everett, Cong. ch. and so.	19 18
Lexington, Hancock ch. and so.	20 43
Lowell, Pawtucketville ch. and so.	13 69
Marlboro, Rev. M. R. Steele, Newtonville, Cong. ch. and so.	14 19
Somerville, Prospect Hill ch. and so. 6.42; Franklin St. ch. and so. 5.74;	1 75
Stoneham, Cong. ch. and so. for Africa,	12 16
Sudbury, Union ch. and so.	1 50
West Newton, Mary A. Stevens, West Somerville, Cong. ch. and so.	27 75
Wilmington, James Skilton,	20 00
Middlesex Union.	2 67
Leominster, Cong. ch. and so.	10 00—230 87
Norfolk county.	
Braintree, 1st ch. m. c.	8 63
Foxboro, Cong. ch. and so.	10 50
Hyde Park, 1st Cong. ch. and so. m. c.	44 94
Wellesley, Cong. ch. and so.	50 46
Old Colony Auxiliary. Fairhaven, Sarah Pope,	3 37—109 27
Plymouth county.	20 00
E. Bridgewater, Union Cong. ch. and so.	22 65
Hanover, 1st Cong. ch. and so.	3 33
North Carver, A friend,	22 00—47 98

Suffolk county.	
Boston, Old South ch. 500; Union ch. 155.50; do. m. c. 6.98; Eliot ch. 100; Mt. Vernon ch. 91; Cen- tral ch. m. c. 24 13; Central ch. (Jam. Plain), 20; Mrs. Joseph W. Tucker, 10; H. A. Johnson, 9;	916 61
Chelsea, 3d ch. A. C. Tenney,	5 00—921 61
Worcester county, North.	
Gardner, 1st Cong. ch. and so.	20 00
Winchendon, No. Cong. ch. and so. 105.56; do. m. c. 18.87;	124 43—144 43
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Douglas, Cong. ch. and so.	7 00
Southboro, Pilgrim ch. and so.	20 31
Worcester, Salem St. ch. and so. 22.06; Central ch. and so. m. c. 6.11;	28 17—55 48
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Grafton, Ev. Cong. ch. and so.	104 48
Westboro, Ev. Cong. ch. and so.	113 50
West Millbury, M. A. Pierce,	2 00—219 98

Legacies.—Newton, Caleb Wright,  
add'l, by Mrs. S. L. Wright, Ex'x,

4507 51  
175 83  
4683 34

## RHODE ISLAND.

Bristol, M. T. Bennet,	2 00
Chepachet, Cong. ch. and so.	3 00
Providence, Central Cong. ch. and so. 2,200.00; Plymouth ch. and so. 13.50; H. T. A., 2;	2,215 50—2,220 50

## CONNECTICUT.

Fairfield county.	
Bridgeport, 2d Cong. ch. and so.	96 00
Hartford county. E. W. Parsons, Tr.	
Hartford, A friend, No. Manchester, 2d Cong. ch. and so.	9 50
West Hartford, Edward Brace, Litchfield co. G. C. Woodruff, Tr.	184 00
Sharon, Cong. ch. and so.	5 00—198 50
Thomaston, Cong. ch. and so.	22 50
Middlesex co. E. C. Hungerford, Tr.	32 86—55 36
Middletown, So. Cong. ch. and so.	47 18
Old Saybrook, Cong. ch. and so.	6 20—53 38
New Haven co. F. T. Jarman, Agent.	
Guilford, 1st Cong. ch. and so.	30 00
New Haven, 1st ch. m. c. 15; North ch. m. c. 8.06; Mrs. M. F. W. Abbott, 6;	29 06
North Madison, Cong. ch. and so.	21 00
South Meriden, Cong. ch. and so.	4 52
Southbury, Hermon Perry,	3 00—87 53
New London county. L. A. Hyde and L. C. Learned, Tr's.	
Bozrahville, Cong. ch. and so.	6 00
New London, 2d Cong. ch. and so.	10 53—16 53
Tolland county. E. C. Chapman, Tr.	
Somersville, Cong. ch. and so.	55 00
Windham county.	
Westford, Elihu Chapman,	20 00
Legacies.—Middletown, Mrs. Eliza- beth H. Goodrich, by William C. Bell,	582 40

## NEW YORK.

Albany, Geo. C. Treadwell,	632 40
Brooklyn, Clinton Ave. ch., in part, 436.83; Pilgrim ch., ELIZABETH J. SMITH, to const. herself H. M 100;	250 00
Buffalo, R. W. B.	536 83
Carthage, Cong. ch. and so.	250 00
Centerville, John W. Lane,	1 00
Churchville, Lemuel Brooks,	3 00
Gaines, Cong. ch. and so.	19 00
Morristown, Cong. ch. and so.	31 21
Oxford, Asso. Presb. ch.	6 00
Panama, D. D. Sweezy,	6 32
	5 00

Phelps, Mrs. Sarah J. Jackson,	2 80
Walton, 1st Cong. ch. and so.	58 38—1,169 54
<i>Legacies.</i> — New York, Clemantine	
Ruthven, by James A. Ruthven,	
Ex'r,	675 00
W. Bloomfield, Mrs. Mary C.	
Brown, by A. C. Brown,	50 00—725 00
	1,894 54

## NEW JERSEY.

Orange Valley, Cong. ch. and so. m. c.	26 46
Plainfield, Mrs. Oren Johnson,	10 00—36 46

## OHIO.

Ashtabula, Cong. ch. and so.	22 00
Bryan, S. E. Blakeslee,	11 00
Chagrin Falls, Cong. ch. and so.	19 50
Cleveland, C. B. Ruggles,	4 00
Columbus, 1st Cong. ch. and so., to	
const. Rev. JOHN SHORT and Rev.	
E. I. JONES, H. M.	129 15
Hudson, Cong. ch. and so. 30; West-	
ern Reserve College ch. 3.50;	33 50
Marietta, Cornerville Cong. ch.	5 61
Milan, Tithes,	5 00
Nelson, Cong. ch., Mrs. Julia A.	
Clark,	30 00
Sandusky, A friend, through Rev. J.	
Strong,	50 00
Springfield, 1st Cong. ch. and so.	8 62—318 38

## INDIANA.

Terre Haute, Cong. ch. and so.	17 98
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## ILLINOIS.

Buffalo, J. A. Mason, to const. Mrs.	
C. P. MASON and Rev. A. F. HALE,	
H. M.	200 00
Chicago, New England ch. 179.25;	
do. m. c. 12; Lincoln Park, Cong.	
ch., to const. Rev. B. F. LEAVITT,	
H. M. 52.86; Union Park ch. m. c.	
13.21;	257 32
Evanson, Cong. ch. and so.	26 31
Ottawa, Cong. ch. and so.	45 74
Paxton, Cong. ch. and so.	5 00
Polo, Robert Smith,	500 00
Roseville, 1st Cong. ch. of Christ,	23 36
Summer Hill, Cong. ch. and so.	8 75
Toulon, Cong. ch. and so.	16 30—1,082 78

## MICHIGAN.

Alma, Cong. ch. and so.	2 25
Battle Creek, A friend,	1 00
Detroit, Coll. in R. R. Reading Room,	2 00
Flint, Cong. ch. and so.	12 37
Kearney, Cong. ch. and so.	1 00
Olivet, Cong. ch. and so. m. c.	6 00
Union City, 1st Cong. ch. and so.	41 14—65 76

## MISSOURI.

Jakes Prairie, Jonas Denton,	3 00
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## MINNESOTA.

Afton, Cong. ch. and so.	5 50
Mankato, Cong. ch. and so.	7 00
Minneapolis, Plymouth ch.	25 80
Morris, Cong. ch. and so.	2 70—41 00

<i>Legacies.</i> — Faribault, John Stegner,	
in part,	151 00
	192 00

## IOWA.

Ames, Cong. ch. and so	10 75
Big Rock, Cong. ch. and so.	10 00
Cass, Cong. ch. and so.	10 94
Chester Centre, Cong. ch. and so.	21 21
Creton, Pilgrim Cong. ch. and so.	10 00
Decorah, 1st Cong. ch. and so.	36 38
Dubuque, Cong. ch. and so.	24 00
Edgewood, N. G. Platt,	10 00
Garnavillo, Benjamin Sackett,	5 00
Hampton, Mrs. M. P. Boutin,	1 80
Mitchellville, Highland Cong. ch. and	
so.	5 69
Osceola, Stephen Baird,	2 00
Williamsburgh, Cong. ch. and so.	9 65—157 42

## WISCONSIN.

Bangor, Mrs. A. V. Williams, for work	
of Mrs. T. S. Burnell, Madura, In-	
dia,	5 00
Ellington, Cong. ch. and so.	5 62
Evansville, Cong. ch. and so.	24 30
Freedom, Cong. ch. and so.	2 00
Friendship, Cong. ch. and so.	1 40
Kaukauna, Cong. ch. and so.	2 00
Kinnickinnick, Cong. ch. and so.	4 75
Koshkonong, Cong. ch. and so.	8 76
New Chester, Cong. ch. and so.	2 35
Sparta, Cong. ch. and so. s.	110 50
Watertown, Cong. ch. and so.	19 00—185 68

## KANSAS.

Lowell, Cong. ch. and so.	80
Quindaro, Rev. E. L. Hill,	3 00
Stockton, Cong. ch. and so.	2 40
Valley Falls, Cong. ch. and so.	12 00—18 20

## NEBRASKA.

Crete, "Beaver Crossing,"	1 27
De Witt and Plymouth, Cong. ch. and	
so.	8 00
Omaha, Cong. ch. and so.	43 30—52 57

## CALIFORNIA.

Benicia, Cong. ch. and so.	10 00
Mount Shasta, Cong. ch. and so.	5 00—15 00

## COLORADO.

Longmont, Cong. ch. and so. m. c.	3 40
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## WASHINGTON TERRITORY.

Fidalgo, Pilgrim ch. and so.	3 00
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## CANADA.

Province of Quebec.	
Granby, Cong. ch. and so.	10 50

## FOREIGN LANDS AND MISSIONARY STA-

England, Liverpool, J. C.	50 00
Japan, Kobe, De Witt C. Jencks,	225 00
Turkey, Marsovan, Rev. C. C. Tracy,	25 00—300 00

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.	
Mrs. Benjamin E. Bates, Boston, <i>Treasurer.</i>	
For several missions, in part,	5,970 11

## FROM WOMAN'S BOARD OF MISSIONS FOR THE

INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	1,500 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Alice and Chris. Ham-	
lin, for the Micronesia mission, 50 cts.;	
Greenville, Cong. s. s. 19; Yarmouth, 1st	
Cong. ch. and soc. 12;	31 50
NEW HAMPSHIRE.—Alstead, 2d Cong. s. s.	
10; Keene, 2d Cong. s. s. 35; Sanbornton,	
Cong. s. s. 26.51;	71 51
VERMONT.—North Craftsbury, Cong. s. s.	
6.43; West Charleston, Cong. s. s. 13.15;	
19 58	
MASSACHUSETTS.—Auburndale, Cong. s.	
s., for school at Satara, under care of Mrs.	
Winsor, 40; Boston, Old South s. s., for	
student in Bulgaria, 25; South Evang. s.	
s. 20; Springfield, Cong. s. s., for Rev. H.	
J. Bruce's work, 50;	135 00
NEW YORK.—Gaines, Penny Collection in	
s. s. 7.66; Orient, Cong. s. s. 25.83;	
33 49	
OHIO.—Youngstown, 1st Presb. ch. s. s.,	
for support of Wm. Bonnell, student at	
Pasumalie, India,	30 00
WISCONSIN.—Amudon, Bertha Brown,	50
MISSOURI.—Amity, Cong. s. s., for India,	2 50
CANADA.—Montreal, Amer. Presb. ch. s.	
s., for boy, care Rev. R. A. Hume, Ah-	
mednuggur,	55 00
	379 08

Donations received in May,	19,891 44
Legacies " " "	1,696 83
	\$21,588 27

Total from Sept. 1st, 1878, to May 31st, 1879, Donations, \$195,069.80; Legacies, \$38,536.55 = \$233,606.35.

## FOR YOUNG PEOPLE.

### ACROSS AFRICA.

WE wish all the young people who are interested in this department of the *Missionary Herald* could read the volumes of Mr. Stanley, entitled, "Through the Dark Continent." By the kindness of the publishers, Messrs. Harper and Brothers, we are able to give several illustrations taken from these volumes which are so full of interest. It is only within a few years that anything has been known about the interior of Africa. The old maps of that region are quite worthless, but the one on the next page, which was given in the *Herald* last year, is in the main correct. This journey of Mr. Stanley's is among the most wonderful ever taken. He went directly across Africa from east to west, occupying in his travels nearly three years, and exploring a region, a large part of which had never before been visited by



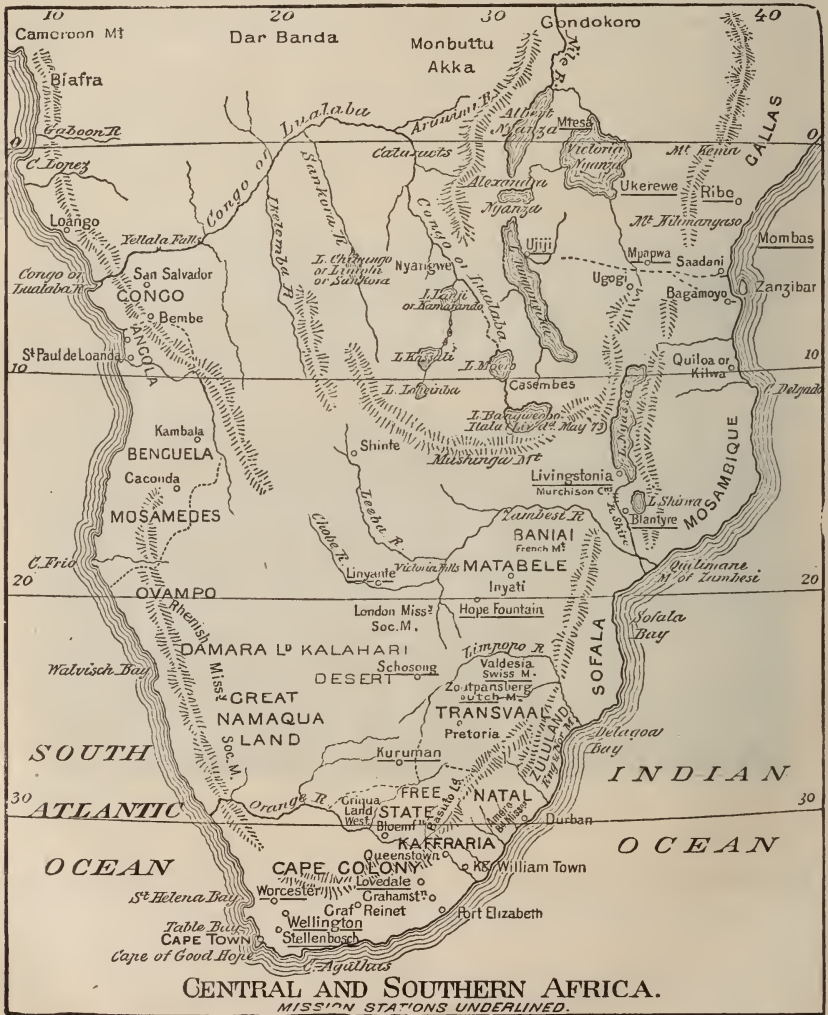
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MR. STANLEY'S CAMP AT MPWAPWA.

a white man. He says that his object was to search out lands which might be suitable for commercial and missionary enterprise, and already missionaries have followed in his track, and are now telling of the Saviour to the tribes in the interior. Other missionaries are soon to go, perhaps before long some from our land, as well as from England and Scotland.

HOW THE JOURNEY WAS MADE.

The expedition started from Zanzibar November 12, 1875. It consisted of Mr. Stanley, three white men from England, and a great number of guides, porters, women, and children, amounting in all to 356 souls. This large company was rendered necessary not only for defense in case of attack but to carry what passes for money in that land. Silver and gold, and bank bills, are of no value in the heart of Africa. What the people there want is cloth and glass beads and brass wire, and a great many porters were needed to carry enough to purchase supplies along the way. The company, when on the march, stretched along the path for nearly half a mile. You can trace on the map below the course taken. From Bagamoyo, on the main-land opposite the island of Zanzibar, they went to





Mpwapwa, and then northwest to the Lake Victoria Nyanza, which is the great source of the River Nile. Mr. Stanley sailed around the shores of this lake, which, though it is three times as large as the State of Massachu-



MTESA AND HIS CHIEFS.

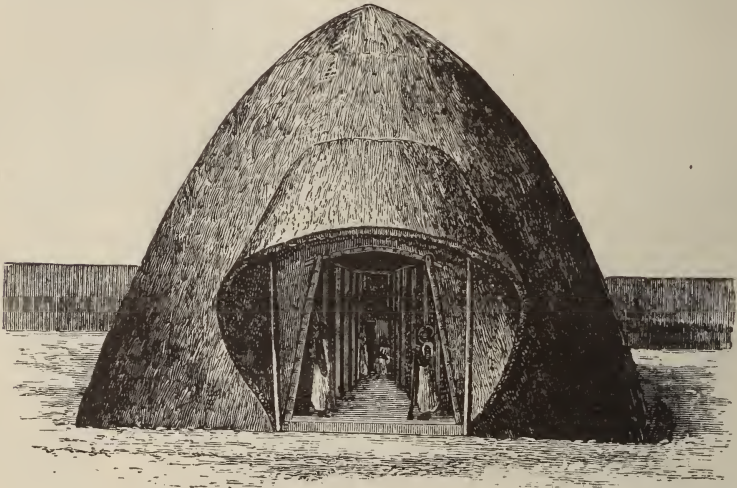
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sets, had been discovered by white men only seven years before. On the northern shore of the Victoria Nyanza is Uganda, whose Emperor, Mtesa, welcomed Stanley and entertained him for many weeks. Unlike most of the natives of Central Africa, the people of Uganda wear considerable

clothing, never appearing naked in the presence of the Emperor. But alas! they are deceitful, thievish, and quite regardless of human life. Their Emperor keeps them under control only by fear.

MTESA, THE EMPEROR.

This Emperor is a remarkable man and a great admirer of white men, of whom he had seen three or four before Mr. Stanley went to Uganda. He has built him a new capitol recently, of which a picture is given on the opposite page. The council-house, or audience-hall, represented below, stands on the corner of the hill, up which a fine avenue has been cut through the rich growth of plantains, and bananas, and fig trees. This



THE COUNCIL-HOUSE.

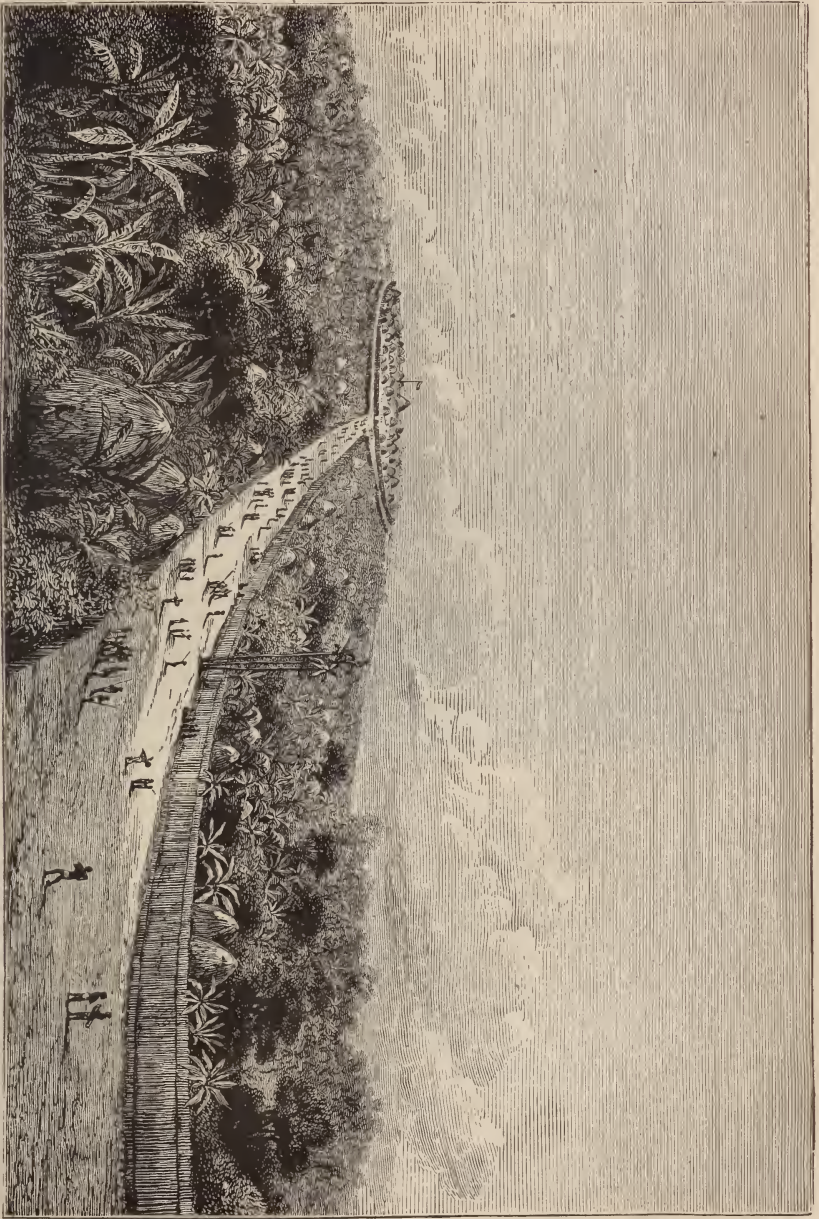
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council-house is built of poles and straw, and here Mtesa meets his chiefs. He is a cruel man, and often sends a chief "to eat up," or destroy, some one who has offended him. And yet he seemed greatly interested in what Mr. Stanley told him about Jesus Christ. He asked to hear more about this Saviour, and Mr. Stanley translated a large part of the gospel of Luke into the language of Uganda. Mtesa was so much touched by the story of the Lord who came to earth, that he professed to become a Christian. But he afterwards showed, as a great many not living in Africa do, that though he admired the Lord Jesus he was not disposed to follow him. Yet Mr. Stanley was so much impressed with the possibility of bringing this Emperor and his people to receive the Christian religion that he sent home an appeal to the philanthropists and pious people of England. "Here, gentlemen, is your opportunity — embrace it! The people on the shores of the Nyanza call upon you. Obey your own generous instincts and listen to them; and I assure you that in one year you will have more converts to Christianity than all other missionaries united can number." The English Church Missionary Society answered this call at once, and its missionaries are already in Uganda. It is to be hoped that Mtesa will

live many years, for under another Emperor the missionaries might have a different reception from that given Mr. Stanley.

When the expedition was ready to move on from Uganda, Mtesa fur-

MTESA'S CAPITAL AT RUBAGA.



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nished a large body of natives, numbering 2,100, to accompany Mr. Stanley westward to Lake Muta Nzigè. But the people at this lake were so warlike that Stanley's escort refused to stand by him, and he was obliged

to turn southward, passing through various tribes until he reached Ujiji, on Lake Tanganyika. On his way he met many of the Watuta tribe, a fierce and thievish race, who seem to have no permanent home anywhere. They assault and rob whomever they think they can conquer. These people ap-



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ONE OF THE WATUTA.

parently came from the southern part of Africa, and are able to understand the Zulu language as spoken by our missionaries in Natal. The Watuta are for Africa just what the wandering Bedawin are in Palestine and Arabia.

Since Stanley was at Ujiji, the missionaries of the London Missionary Society have established a station at that place. They expect to be able to reach a great many people who live on the borders of Lake Tanganyika. This is one of the regions that the missionary Living-

stone explored, and it has been visited by several white men. Stanley, after sailing around this lake in the boat which he brought all the way from England, marched on westward till he reached the Lualaba River.

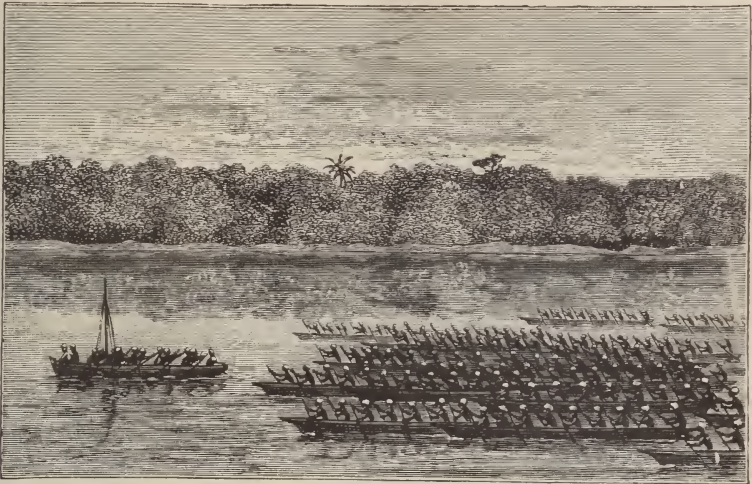
#### THE MYSTERY ABOUT WHITE PEOPLE.

Some of the tribes through which Stanley passed in this section of Africa are cannibals, though they do not kill men for the purpose of eating them. They could not understand why Stanley and his company should care to pass that way. Kassanga, Chief of Ruanda, was reported to have said: "How can the white men be good when they come for no trade, whose feet one never sees, who always go covered from head to foot with clothes. Do not tell me they are good and friendly. There is something very mysterious about them: perhaps wicked." In another place, Uhombo, the people, naked and without shame, gathered about the white strangers, staring at them as if they were creatures from another world. After long gazing they turned away and were heard to say, "Yes, these white creatures are men!" Why have they not as much right to question whether we are men as we have to question whether they are?

#### THE LIVINGSTONE RIVER.

But the most remarkable thing accomplished by Mr. Stanley in this expedition was his discovery that the Lualaba River, to which he gave the

name of the Livingstone, in honor of the great missionary, was the same as the Congo, emptying into the Atlantic Ocean. No white man had ever gone further west than Nzangwè. From that place the river flows towards the north, but no one knew where it went to. Some supposed that it emptied into the Nile. Stanley determined to follow it through its course. None but a brave man would have dared to attempt the task. All that was known of the tribes along the way was that they were warlike and cannibals. The river with its rapids and cataracts was, perhaps, more treacherous than the men. Many of Stanley's company deserted him, but with such of his followers as he could retain he pushed on to the unknown regions. The picture below represents the start upon the Livingstone River.



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TOWARDS THE UNKNOWN.

We have not room to tell of the wonderful voyage which occupied seven months. Two men were employed to cry out from the boats to all the people along the shores, "Sen-nen-neh" ("Peace"), but there was no peace granted. Skirmishes and battles were of constant occurrence. Many in the expedition were killed in these fights, and many were drowned in the river. But the work was finally accomplished, and Stanley and his party, having lost by death the three white men and nearly one hundred of the Africans who started with them from Zanzibar, reached the mouth of the Livingstone or Congo River, whose course they had traced from the heart of Africa. It a marvelous land which has thus been made known to the world. It is rich and fertile, and before long will be open to trade. Its people are rude and cruel, but they can be reached by the gospel of Jesus Christ. Says this intrepid explorer, whose journey we have so briefly traced, "How long, I wonder, shall the people of these lands remain thus ignorant of Him who created the gorgeous sunlit world they look upon each day?"



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STANLEY'S BOAT-CREW ON THE LAKES.



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